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18 Peking Road, Shanghai, China.

# Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany  
and employed by the Interior, Insular and Govt. Hospitals  
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February 25th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

**A CASE OF POST-PARTUM HÆMORRHAGE**—Lady aged 35; lost an enormous quantity of blood; hæmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1-6-12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a circulating medium as near in character to the blood as can be well obtained. In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by rectal enema, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

## TESTIMONIALS.

New York.

I prescribe  
VALENTINE'S  
MEAT-JUICE daily,  
and like it better  
than any prepara-  
tion of the sort I  
have ever used.—J.  
MARION SIMS, M.D.

GEORGE H. R.  
LLOYD, M.R.C.S.,  
in the *British Medi-  
cal Journal*, De-  
cember 15th, 1883,  
"I would advise  
every country prac-  
titioner to always  
carry in his cabinet  
cases a bottle of  
VALENTINE'S MEAT-  
JUICE."

Washington, D.C.

I have used large  
amounts of VALENTINE'S  
MEAT-JUICE and  
consider it the best



of these (meat) pre-  
parations. It was  
used by the late  
lamented President  
Garfield during his  
long illness and he  
derived great bene-  
fit from its use.—  
ROBERT KETUM, M.D.

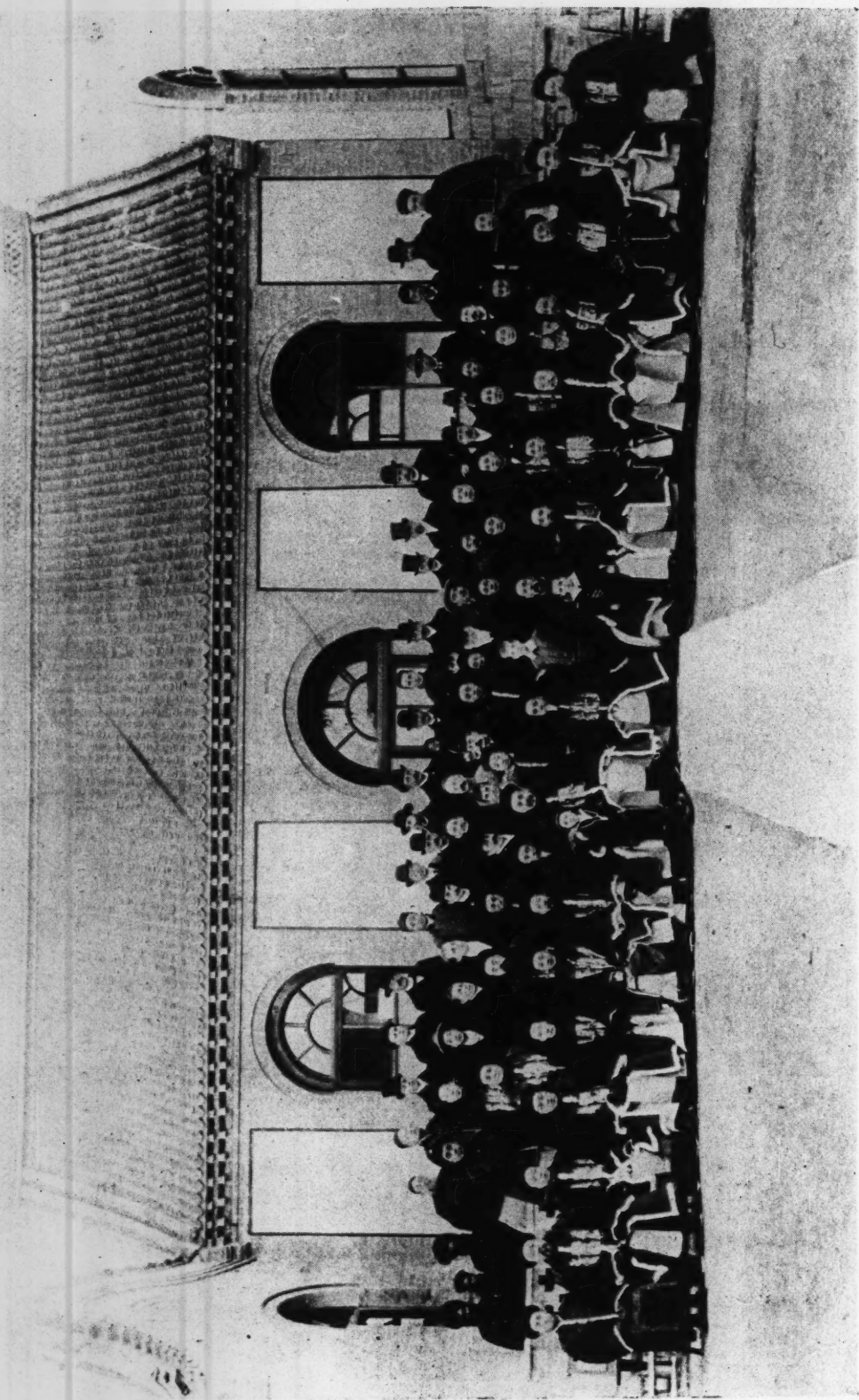
## INTERNATIONAL EXHIBITION, 1876.

REPORT ON AWARDS.

"For excellence of the method of its preparation, whereby it more nearly represents fresh meat than any other extract of meat, its freedom from disagreeable taste, its fitness for immediate absorption, and the perfection in which it retains its good qualities in warm climates."







CHINANFU INSTITUTE.

Opening of Buildings by H. E. Wu Ting Pin, Provincial Treasurer, acting on behalf of H. E. the Governor.

# THE CHINESE RECORDER AND MISSIONARY JOURNAL.

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OCTOBER, 1907.

NO. 10.

## How to Attract and Help Educated Chinese.

BY REV. A. H. SMITH, D.D.

**A**BOUT twenty years ago the English Baptist Mission having its headquarters in Ch'ing-chou-fu, Shantung, was led into the experiment of establishing in connection with their theological training-school a small museum, illustrating Western science and invention. The buildings of the court consisted of the museum, a science lecture room, two reception rooms, and a chapel seating three hundred persons. The articles exhibited were very miscellaneous, including stuffed animals and birds, well mounted maps, globes, diagrams illustrating natural history, models of buildings, models of a railway and other Occidental novelties, electrical apparatus, and the like.

Ch'ing-chou-fu is a quiet city with no large population or brisk trade, yet during the prefectural examinations ten thousand or more students were in attendance, and the number of callers, instead of being a hundred or more *per diem* was often so great as to tax the capacity of the building and the strength and skill of the numerous trained attendants. During the first year about five thousand visits were paid by people of all classes, which within a year increased to over a hundred thousand. The most effective exhibits were a well finished running model of an electric railway and a little dredge worked by electricity, which to those living in the vicinity of China's Sorrow—the Yellow River—could not fail to be of intense interest. Other models such as that of a circular saw, a pump, and the like, operated by the same battery, never failed to attract large crowds who listened attentively to the explanation of



the working. Notwithstanding the inevitable crowding at the examination time, the good behavior and orderliness of the Chinese was such that very little damage was done.

The formal lectures were naturally followed by friendly conversation with visitors on a great variety of topics growing out of what they had seen and heard. Every such opportunity is valuable, because the incidental information imparted is likely to be received into the mind with the minimum of friction. Friendly relations once established it was not difficult to expand them. Upon one occasion the prefect issued as subjects for essays, "The Thermometer and its Uses," "The Barometer," "The Steam Engine." Most of the students, finding themselves helpless, made inquiries as to whether the Museum assistants could throw any light on the matter.

A course of addresses was arranged, illustrated by models and diagrams on these and similar subjects. These were well patronised lectures, being given once or twice daily as long as the examinations lasted; the total attendance amounting on one occasion to four thousand. A course of lectures was offered on such themes as, The advantage of railways to China; Reasons for the progress of Japan; The nature of eclipses of the sun and moon, illustrated by models and diagrams; The rise and progress of Buddhism; Western methods of education; A comparison of the teachings of Confucianism and of Christianity, etc. Special addresses were given to the literary examiners of the various counties represented, sometimes on subjects of their own choosing. After some years the Museum was opened to women, especially at religious festivals; native etiquette being as strictly adhered to as circumstances admitted, giving them a special door of admission and a separate reception room, the number of visits at one time during the festival rising to three thousand in a single week.

After the old examination system was abandoned students no longer came to be examined, while the opening of the railway between Ts'ing-tao and the capital enabled officials to go through without stopping. Thus as the prefectural city became of less consequence, the importance of Chi-nan-fu proportionally increased. Upon the completion of the proposed union between the English Baptist and the American Presbyterian Missions in evangelistic and educational work, it was determined to transfer the Institute to the capital, where in 1904 work was begun in greatly overcrowded rented premises. In December, 1905, the first section of buildings completed for the work was

opened by the Governor, in presence of the leading officials. A little less than a year later (November, 1906) a similar ceremony was observed on occasion of the completion of the buildings, when a long and effective address was delivered by Dr. C. W. Mateer, a pioneer in the introduction of Western learning into Shantung. In the first four months of the current year over 102,000 visits were paid. During the month of the great annual fair in the south-western suburb, where the Institute was wisely located, the lecture hall is open from 8 a.m. till 6 p.m., and in care of trained evangelists, picked men from different regions assisting. At the height of the fair Mr. Whitewright himself addressed an audience of four hundred as early as 8.30 a.m., speaking during the day to about twelve hundred attentive hearers. Many pilgrims on the way to T'ai-shan stop to see this great sight; one party going two hundred *li* out of their way for this purpose. In this way tens of thousands of pilgrims are brought under more or less influence every year.

Visits are received from officials, heads of colleges and other gentry, which gives opportunity in returning them to open social relations. Students and professors from government colleges are not unnaturally attracted; the former often coming not single spies but in battalions of from ten to sixty. Eleven different parties representing six or seven different schools came in the month of June alone, and the number of monthly visits of this kind has been as high as twelve hundred. This furnishes an occasion for addresses to student audiences of from forty to four hundred.

Special arrangements are made for the instruction of women, and this constitutes an important department of the work. Women are admitted by a separate entrance to a women's guest room, a part of each Monday being reserved for them, and among them are sometimes the wives of officials. In about nine months of the current year more than nine thousand of these visits were made. Upon two occasions a special time has been arranged for a visit from the Ladies' School for the daughters of officials. Mrs. Whitewright has also visited many ladies in their homes, and has received them in hers, which easily leads to the establishment and the expansion of friendly relations.

Among the women have been not a few pilgrims arriving to burn incense at the temple of a Thousand Buddhas near by, which affords opportunities for evangelistic addresses. One

gentleman visitor invited Mrs. Whitewright to his house to conduct a class for women between twenty and thirty in number, none of whom previously knew anything of Christianity, and some of whom subsequently attended Sunday worship.

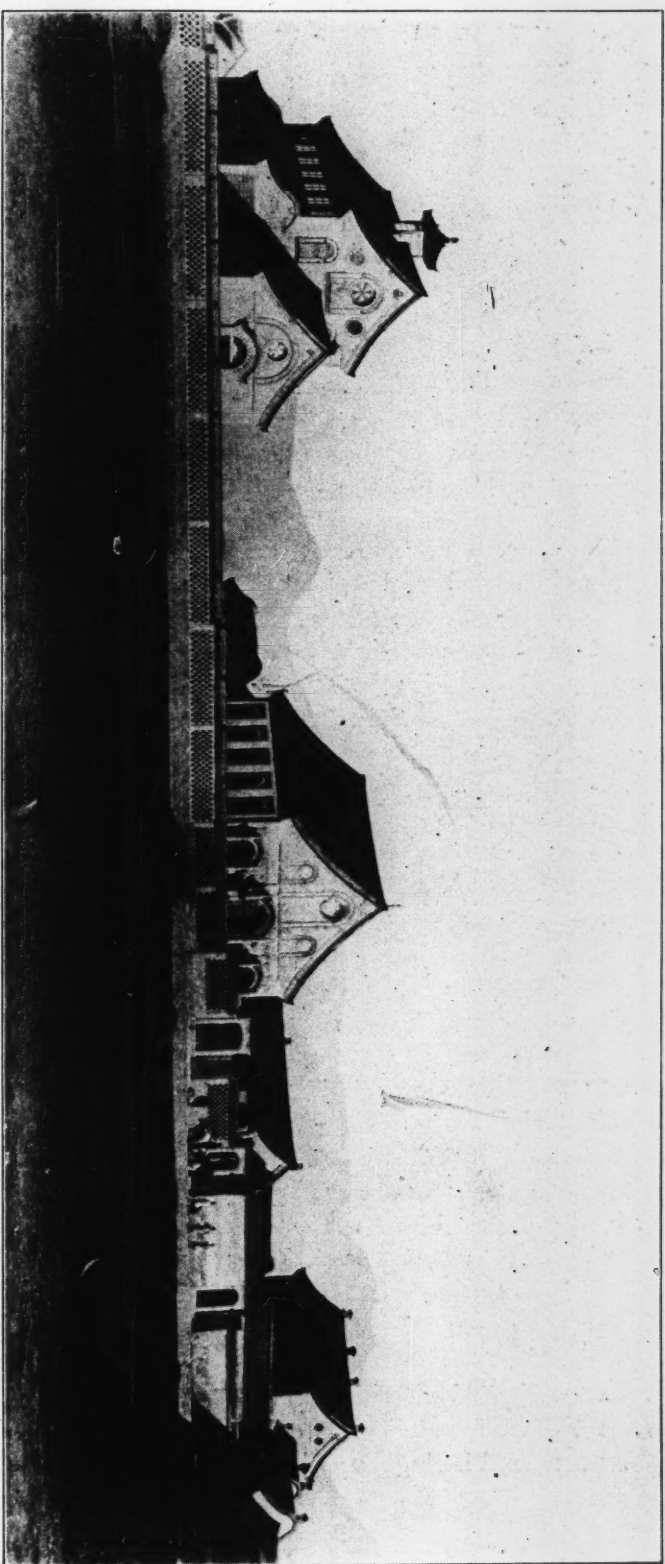
The buildings comprise reception rooms for men and another for women, a lecture hall seating six hundred, rooms for social and class work, an extensive museum, library, and reading room, besides dwelling houses for Mr. Whitewright and for Mr. Harmon, who was detached for this work in 1906. Trained Chinese are always at hand to meet visitors, of whom in 1906 there were 247,000; yet the work is so systematized that the supervision of the material part takes comparatively little of the time of the foreigners, who are enabled to devote themselves to this unique social, educational, and evangelistic enterprise. The latter is facilitated by the large pictures on the walls (seven feet by six), illustrating the parables of the New Testament. In a show-case there is on exhibition a text from the Gospels printed in four hundred different languages. There is a globe (made on the premises) six feet in diameter, a map of the world twenty-four feet long, and enlargements of photographs two yards in length, done by a Chinese artist.

One of the most interesting features is the models of buildings, those of the Institute itself being thus shown to give an idea of comparative size, as well as St. Paul's Cathedral, and especially an admirable miniature of the Capitol at Washington, provided by Consul Fowler, of Chefoo, and other Americans.

A model of a foreign graveyard gives opportunity without even an allusion to Chinese customs to show how Western nations reverence the memory of their dead; it being incidentally pointed out that this whole establishment is known as the "Gotch Robinson Memorial." Another source of instruction is a series of large charts on the walls skilfully presenting facts of interest even to the unstatistical Chinese. Here, for example, is one setting forth the estimated population of the globe, in which China's traditional "four hundred millions" appear as a wide band of yellow at the top, followed by the Russian and the British Empires, the United States, Germany, France, etc., down to the smaller and insignificant kingdoms of the West.

Then there is a diagram representing the supposed coal resources of the world, in which China again takes by far the largest place, to the intense gratification of the patriotic scholar who rejoices to see that at last the Celestial Empire gets due





Museum with Reading Room and Library.

CHINSANPU INSTITUTE.

Lecture Hall.

Women's Rooms.

Dwelling House.



recognition. This is followed by other diagrams showing the *output* of coal, in which the United States takes the lead, followed by Great Britain, and the others in due sequence, while at the very bottom is a thin yellow line representing "Great China." Other charts exhibit the production of iron and steel, the tonnage of steamship lines, the mileage of railways, and the like. The writer was told of a visiting youth, a relative of a high official (perhaps the Governor) who arrived with "his head in the clouds and his feet in the Sung dynasty." He was courteously shown all the objects of interest, but seemed singularly indisposed to go, wishing to see them all over again. When at length he departed he is reported to have returned to the yamên with the plaint: "*Why, the only thing that China is ahead in is population!*"

Surely any method by which the scholars of China unwittingly ascertain for the first time fundamental facts about China and about the heretofore despised outside world, by which the "great learning" of the Earth and the yet greater learning of the Universe is made apprehensible and comprehensible is a method which ought to be followed up with intelligent energy. Can the reader of these lines think of any good reason why Western philanthropists of light and leading blessed with adequate means, should not see that just such institutes under just such intelligent and far-sighted administration should not be opened in *every* great capital of China?

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## Notes on Some Helps to the Historical Study of the Life of Christ.

BY REV. D. WILLARD LYON, M.A.

THE life of the individual Christian is effective in proportion as it is centered in Christ. No less is this true of the Church. It is a fact of great encouragement that the religious literature of the day is becoming more and more Christo-centric. It reveals the vital connection between Christ and His people, which the polemics of theology and the scrutiny of science may only test but never disrupt. "Back to Christ" is the heart-cry of every sincere disciple, be he scientist or theologian, student or business man, philanthropist or hand-



laborer. Science may have its doubts—honest or prejudiced—but it stands with uncovered head before the Inimitable Life. Theology may have its controversies, which seem to becloud the spiritual sky; but as the Light of His Face shines forth, the clouds will fade away or become transfigured reflections of His glory.

To the missionary no study can be of more absorbing interest than that which gathers around the Person and Work of Christ. But to keep in touch with the latest literature and to sift the wheat from the chaff is a task which his lack of access to good libraries and his absorption in the routine of work render peculiarly difficult. The generosity of many of the leading publishers of England and America in supplying the General Committee of the Young Men's Christian Associations of China and Korea with samples of their best Biblical literature for a permanent exhibit in Shanghai, has given the writer an opportunity to make a comparative study of some of these books. To pass on to others something of the helpful information and suggestion which have come through this study is the object of these Notes; for "notes" they necessarily are—simply a transcript of interrupted jottings from the note-book of a busy man.

A most lucid and compact compendium for the study of the Gospels is to be found in a volume by Professor Moorehead of Xenia Theological Seminary.\* Any who have had the privilege of hearing Dr. Moorehead, will not wish to be without this book. His thoroughly scholarly habits, combined with a naturally conservative temperament, make him an intelligent and reliable guide. His object is to help the student to appreciate and understand the main design of the several Gospel records and to make a careful study of each with the main purpose in view. It is a book which, if translated, would be widely useful in China.

Bible reading is not always Bible study. In mere reading we often fail to summon to the task our highest powers. Instead of mastering the thought of an entire passage, or book, we content ourselves with what we find on the surface. We study the Bible in fragments, detaching texts from their setting, thus losing, so often, the truer, fuller meaning of what we read. As a protest against intellectual slovenliness, and as a guide to a

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\* Studies in the Four Gospels. By Prof. William G. Moorehead, D.D. Philadelphia: The Westminster Press. 1900. Price, Gold \$1.00. From the General Committee Y. M. C. A., Shanghai, Mex. \$2.10, postpaid.

more student-like habit, the publications of the British Student Christian Movement deserve special mention.

The hand-books prepared by Mr. W. H. T. Gairdner and Mr. H. W. Oldham on John and Mark respectively are good illustrations.\* They are divided into daily sections for private study with annotations, and into weekly sections for united study with specific suggestions. The object is to understand the contribution which each sacred writer makes to the portrait of Jesus. To this end the student is asked to come with an earnest purpose, an open mind and a living imagination. These hand-books are not meant to be read alone. They are keys to unlock the treasure-rooms of the Bible itself. Those who stop with admiring the keys will get little ; but those who faithfully use them will be richly rewarded.

Somewhat similar in its scope, but simpler in its method, is Mr. Murray's *Studies in Mark*.† Mr. Murray uses the Socratic method. His book was originally intended for boys in preparatory schools, and is well adapted to beginners. It has been translated into Chinese, in which form it has had a wide sale. An edition has also been issued in the Korean language.

No less conspicuous a scholar than Dr. William Sanday, of Christ Church, Oxford, states he knows of no Life of Christ which possesses "such a balance and combination of qualities as to rise quite to the level of a classic." And yet he unhesitatingly refers to Edersheim as having done the most learned work in English, if not in any language, and accepts the editorial responsibility for a popular abridgment of his monumental work.‡ The point at which Edersheim excels is in his use of an enormous amount of valuable material to show the Jewish

\* *Helps to the Study of St. John's Gospel. Part 1. Chap. I-XII. The Revelation to the World. A handbook for Private and United Study.* By W. H. T. Gairdner, B.A., Oxon. Second Edition. London. The Student Christian Movement. 1901. Price, 2/-. From the General Committee of the Y. M. C. A., Shanghai, Mex. \$1.20, postpaid.

*Studies in the Gospel according to St. Mark. For Private and United Study.* By Rev. H. W. Oldham. London: The Student Christian Movement. 1904. Price, 2/-. From the General Committee of the Y. M. C. A., Shanghai, Mex. \$1.20, postpaid.

† *The Life and Works of Jesus According to St. Mark.* By William D. Murray. New York. The International Committee. Price, Gold \$0.75. From the General Committee Y. M. C. A., Shanghai, Mex. \$1.60, postpaid. Special edition in paper binding, 50 cents. Chinese Edition, single copies, 15 cents ; 10 or more copies, at 12 cts., postpaid.

‡ *Jesus the Messiah, being an Abridged Edition of The Life and Times of Jesus the Messiah.* By Alfred Edersheim, M.A., Oxon., D.D., Ph.D. Seventh Impression. London: Longmans, Green & Co. 1905. Price 6 shillings, net. From the General Committee Y. M. C. A. Shanghai, Mex. \$3.20, postpaid.

background to the Gospel picture of Jesus. Nothing better of its kind has yet been produced.

The same Dr. Sanday prepared an article on *Jesus Christ* for the second volume of Dr. Hastings' "Dictionary of the Bible," which appeared in 1899. This has now been reprinted in a separate volume.\* Its discussion is both chronological and topical. After a concise and clear-cut survey of the conditions which obtained during Jesus' Life upon earth, he presents an outline study of that life from what might have been the point of view of one who actually saw the public ministry of Jesus. It is the historical order, therefore, which he seeks to follow. In harmonizing the Gospel records he does not seek for "the formal and external consistency aimed at in the older harmonies," but heartily "believes that in their inner essence the Gospels are consistent and coherent." He believes that the miracles and the Resurrection bear upon their very face the indisputable marks of genuineness. His chapter on the teaching of Jesus, while only a synopsis, is thorough and of real value. His concluding survey on "The Verdict of History" offers a suggestive basis for further thought regarding the relation between the Christ of history and the Christ of personal experience. The entire book, though occupying less than 250 pages, is of the highest value to the modern student. It is both scholarly and sane.

As a student's text-book, however, none stands higher than Dr. Gilbert's "Student's Life of Jesus."† While thoroughly up-to-date, the author's attitude to critical questions presupposes a profound belief in the supernatural. His scholarship is thorough, frank, and judicial. His style is terse and clear—adapted to the college student rather than to the popular reader. The book does not treat of the teaching of Jesus, but rather of the historical facts of His life. It is made for those earnest seekers after truth, who will at the same time "loose their shoes from off their feet before the central Figure of the Gospels, and recognize in Him the final expression of divine wisdom and divine love." Missionary teachers of the Great Life will find it of especial value.

\* "Outlines of the Life of Christ." By W. Sanday, D.D., LL.D., Litt.D. New York: Charles Scribner's Sons. 1905. Price, Gold \$1.25. From the General Committee Y. M. C. A., Shanghai, Mex. \$2.60, postpaid.

† The Student's Life of Jesus. By George Holley Gilbert, Ph.D., D.D., Iowa. Professor of New Testament Literature and Interpretation in Chicago Theological Seminary. Third Edition. Revised and enlarged. New York: The Macmillan Co. 1906. Price, Gold \$1.25 net. From the General Committee Y. M. C. A., Shanghai, Mex. \$2.60, postpaid.



Less technical, but none the less scholarly and reliable than Gilbert's, is Professor Rush Rhees' volume\* in "The Historical Series for Bible Students."

Professor Rhees approaches his study from the point of view of the Man Jesus, on the assumption that since God chose to reveal the Divine through a Human Life, the study of that Life will best exhibit the divine qualities of which it is the Revealer. He does this, however, with no lack of reverence for the importance and truth of the divinity of Christ. The book falls into three parts: I. Preparatory. In addition to a study of the preparatory work of Jesus, this includes a valuable discussion of the historical situation, the sources of our knowledge of Jesus, the problems of the harmony of the Gospels, and the chronology. II. The Ministry. Not satisfied with recording the mere annals of Jesus' Life, the author traces in a way scarcely less graphic than Stalker's, but with a more scholarly mastery of details, the movement of those busy years. III. The Minister. Topical discussions on The Friend of Men, The Teacher with Authority, Jesus' Knowledge of Truth, and Jesus' Conception of Himself, round out the attractive study which the author presents. This book would lend itself to translation, and would be a valuable addition to Chinese Biblical literature.

For private, daily study the best, and one of the very latest, is the "Studies" prepared by Dr. Edward I. Bosworth, of Oberlin College.† It is based on Mark and John, with briefer surveys of Matthew and Luke. Like the other text-books of the Student Cycle, it is arranged for daily use in private study. Provision is also made for class work. The wide sale which this book has already had, especially in Canada and the United States, attests its adaptability to the student class. It, too, should be made available for the use of Chinese Students in their own language.

A simpler and briefer text-book, much used by the young people of the churches, is Dr. Sell's "Bible Studies in the Life of Christ."‡ Its purpose is to set forth plainly and briefly

\* The Life of Jesus of Nazareth. A study by Rush Rhees, Professor of New Testament Interpretation in the Newton Theological Institution. With Map. New York: Charles Scribner's Sons. 1904. Price, Gold \$1.25. From the General Committee Y. M. C. A., Shanghai, Mex. \$2.60, postpaid.

† Studies in the Life of Jesus Christ. By Professor Edward I. Bosworth, D.D. New York: The International Committee. 1906. Price, cloth, Gold \$0.90. From the General Committee Y. M. C. A., Shanghai, cloth, Mex. \$1.90, postpaid.

‡ Bible Studies in the Life of Christ, Historical and Constructive. By Rev. Henry T. Sell, D.D. New York: Fleming H. Revell Company. 1902. Price, Gold \$0.75. From the General Committee Y. M. C. A., Shanghai, Mex. \$1.60, postpaid.

what Jesus did while upon earth. An analysis of the lesson precedes and questions for class-work follow each chapter. There are eight chapters in all, dealing successively with the different periods in the Life and Ministry of Jesus.

As an aid to the eye there is no better graphic representation of the events of Christ's Ministry than Kephart's chart.\* Perpendicular rulings on the chart indicate the chronology, and horizontal rulings the geography of His life. A color scheme is used to show the sections of the country in which the different events took place. A Chinese edition has been issued, which will prove an immense help to teachers in making a vivid presentation of the events of Christ's ministerial life to Chinese students.

As to harmonies, there is none to surpass that of Stevens and Burton.† Every missionary should have it, and every Chinese Christian worker needs the Chinese edition.

This completes the survey of the best books bearing on the study of the Gospel records and the historical facts of Christ's Life which have passed under the eye of the writer. It is reserved for a later article to discuss the splendid literature on the teaching of Jesus which has already appeared in the English language.

\* The Public Life of Christ. By C. J. Kephart. New York: Fleming H. Revell Company. Price, Gold \$0.75. From the General Committee Y. M. C. A., Shanghai, Mex. \$1.50, postpaid. Chinese edition, single sheets, ten cents; in quantities of ten or more, at five cents each, postpaid.

† A Harmony of the Gospels for Historical Study. By Steven and Burton. With map. New York: International Committee. Price, Gold \$1.00. From the General Committee Y. M. C. A., Shanghai, Mex. \$2.20. Chinese edition (by H. W. Luce), price, Mex. \$0.50, postpaid.

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## Are Foreign Beverages a Menace to the Far East?

BY REV. J. E. WALKER, D.D., SHAOWU.

ONE horrible thing developed by the contact of civilization with savage peoples is the *craze* of these wild races for intoxicants. Their irregular lives are conducive to this. To-day it is the exciting chase or wild foray; to-morrow revel, gorging, and lust. But intoxicants yield as wild excitement by so easy a method as just drinking.

Yet drunkenness is only a part of the evil. The thirst for liquor stimulates to war and plunder for means to procure

the costly and coveted beverage ; and, also, prostitution becomes prevalent. The warrior who once would have put a bloody end to a wife's dishonor will, when debauched by drink, compel her dishonor for means to procure intoxicants. Thus whole families are blotted out and whole tribes almost exterminated. Advancing civilization has a fringe of its offscourings whose liquor and lust have been more deadly than cholera, small-pox or the plague.

But in the Far East we find a race, a world by itself, which in its contact with our Western world has developed a very different phase of this evil tendency. For ages it has been and is a temperate race with no craze now after some new beverage, but infatuated after a foreign drug, and developing a craze for it which is unmatched in human history. The swiftness with which the habit spread to the utmost limit of a realm inhabited by one-fifth of mankind is appalling. This could have happened only in a vast empire with an all-embracing government and a commerce and regular channels of trade penetrating to every corner. In this case we do not have a rush of isolated tribes after intoxicants, brought to them by renegade outcasts of the West, but the hugest, most ancient empire in the world, squandering regal bounty on a debauching drug, purveyed to them by the merchant princes of the most virtuous, opulent and puissant of nations, whose fleets and navies and commerce have no precedent in the past nor equal in the present.

But a state of things so anomalous, disastrous, inhuman, indefensible, cannot last. Babylon must fall ; and what is sown must be reaped.

But in this "Central Glory Realm" the drink question has not generally been regarded as an acute issue. Among the missionaries, teetotalers have regarded it as an evil, and we have seen much harm wrought in many individual cases, but nothing that would compare with the havoc wrought by the devil's triad—gambling, harlotry and opium. The use of the native intoxicant, though universal, is rarely excessive. Why is this ? The eagerness with which they welcomed a foreign *narcotic* when little else foreign was welcome, shows that their temperate use of alcoholic stimulants was not due to high moral principle. There are also isolated communities in which drunkenness is a more serious matter than is usually the case ; and in such communities the opium habit is not so prevalent. In such a region two sedan carriers were once overheard disputing, and

one said to the other: "You detest my wine; I detest your opium." It is a matter of temperament. Once a native child said to a restless foreign child who complained of nothing to do: "I think it is real nice to just sit still and do nothing." She and the man who said: "Happiness is a full stomach and no work to do," represent the opium temperament.

But years ago a physician from the West, esteemed alike for learning, skill and self-sacrificing labors in the Far East, pointed out that the common liquor of this country contained a large percentage of *fusel* oil, which is a powerful irritant and nauseous in taste and odor. He claimed that this had much to do with this comparative abstemiousness. The stuff called wine is less agreeable to drink and produces a less agreeable effect than does a purely alcoholic beverage. This physician predicted that in time the people would find means of producing a cheap drink free from fusel oil, and then drinking would become much more prevalent and harmful.

When liquor is distilled with due skill the fusel oil is left behind. But in many parts of this ancient realm the scarcity of fuel is a powerful check on "the still." Yet there are regions where distilleries do flourish and work much mischief. But for the most part now fuel and fusel oil impose a decided check, while the costliness of foreign drinks puts them out of reach of the masses. Hence hard drinking is not common.

But will this always be so? Among the wealthy our wines, beers, etc., are coming into fashion. The opium habit owed much of its rapid spread to "treating." Common politeness offered a guest tea and tobacco; but more elaborate entertainment provides also the opium pipe. In connection with the system of feasts that pertain to weddings and funerals the opium pipe always has a place. In consequence of this it is rare to find an adult male who has never smoked a pipe of opium.

But if opium goes out, foreign liquors will surely come in. And they lend themselves more readily to hospitality than does opium. This latter is naturally a solitary drug, while alcohol is a convivial, social, potion.

It seems hardly credible that the present uprising against opium will be successful. Yet the harmfulness of the habit is so generally confessed by the people that there is no need to create an anti-opium *sentiment*, and in view of this there is no telling what an aroused nation may accomplish. Their pride is begin-



ning to smart under the disgrace of their enslavement to a foreign drug.

But even if opium is abolished this will not change the inborn hankering after something to act pleasantly on the nervous system. If opium cannot be had something will be found to take its place. Whether it be opium or alcohol or some other drug, there will be the same deadly drift toward excess.

There is also another danger—the opium-drugged cigarette. In Western lands many a youth has become an opium fiend through cigarette smoking. The habit is spreading rapidly here, especially in the treaty ports; and it may be that the coming debauchers of this Empire will be from a nation whose continental expanses of territory can produce intoxicants and narcotics more cheaply than can the populous Queen of the Seas.

One of the detestable things about the opium habit was that just the men who were most accessible to foreign influences were especially exposed to temptation to use the *foreign* drug. And the same will be true in regard to foreign liquors. They will be specially dangerous to the more genial free-hearted friendly folks in this eastern world. There are many quick-witted, bright, warm-hearted, sociable people among them; and these are just the ones to whom our foreign beverages will be dangerous.

Western civilization came to the Far East as a giant "armed to the teeth," both hands full of opium, a bit of cotton cloth in his pocket, and the Gospel surreptitiously pinned on to his coat tail. Now the Gospel is coming into honor, while opium is in disgrace. But must there be another terrible havoc and another fight with a foreign importation which will be carrying demoralization into every part of the Empire?

In the past the lightness and compactness of opium as compared with its potency greatly facilitated the spread of the habit. A pound of opium would go as far as a barrel of whiskey. There has been a serious embargo of weight and bulk on the latter. But with the increase of steam propulsion this embargo will become a thing of little importance.

Thus we see that many of the influences which have made this nation temperate in the past are being weakened or removed, while the temptations to hard drinking are being increased. Is there not a call for a more decided stand on the part of mis-

sionaries and pastors and the whole church of Christ against the use of alcoholic beverages? They are never needful and always dangerous.

Take up the White man's burden,  
But smite the White man's curse;  
Lest your bright car of progress  
Become your ward's grim hearse.

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## Conversion by the Million.

BY REV. TIMOTHY RICHARD, LITT.D., D.D.

WHEN foreign calico first came to China, the conservatives ran down machine-made thread, spun by the ten thousand, and asserted it was not equal to the hand-made threads spun singly. But it was a mistaken view, for machines can spin some kinds of calico almost as fine as silk, and other kinds as strong as canvas. So in the same way conservatives in missionary matters likewise think that conversion by the million is not as genuine as single conversion. But it is an erroneous opinion.

What is conversion? It is a turning round from sin which produces sorrow and ruin so as to escape from both and secure joy and life, to be found in its fulness in God alone. What is the cause of sorrow?

1. Ask the Hindoo the cause of sorrow.

He will say it is neglect of caste, and his remedy is outward ceremonies. But India is a poor example for the world to follow.

2. Ask the Buddhist the cause of sorrow.

He will say it is love of existence, and his remedy is to stamp out all desires. But that is impugning the wisdom of the Creator, and Buddhist countries, e.g., Thibet, are the worst-ruled.

3. Ask the Mohommedan what the cause of sorrow is.

He will say it is idolatry, and his remedy is to worship one God. But Mohammedan countries are but a trifle better than Buddhist countries.

4. Ask the Taoist the cause of sorrow.

He will say it is through ignorance of how to control evil spirits and the forces of nature. His remedy is to recite prayers and to use magic and charms. But they do not succeed.

5. Ask the Confucianist the cause of sorrow.

He will say it is want of In I Li Chi Shin 仁義禮智信, and his remedy is sound ethics. But China has not the highest.

6. Ask the Christian the cause of sorrow.

He will say it is through sin and transgression of God's laws, and his remedy is to learn God's laws and observe them.

How can God's laws be summarised? Besides the Jewish sum of "Love God supremely and thy neighbour as thyself," we might also sum the ten Commandments into

1. Loyalty to one God. Commandments 1, 2 and 3.
2. Observation of the Sabbath, the day of education and remembrance of God's works of creation and providence. 4th Commandment.
3. Reverence for parents. Commandment 5.
4. Respect for others' rights. Commandments 6, 7, 8, 9 and 10.

Another summary is

1. To support, (2) to educate, (3) to pacify, (4) to renew men by union with God.

When the laws of material improvement are broken, ignorance of the laws of economics impoverishes people and famines follow, while ignorance of the laws of health kill people.

When the laws of right education are broken, great nations become weaker than small ones.

When the laws of peace are broken, then rebellions and wars take place.

When the laws of reformation and regeneration of men are broken, instead of confidence, distrust is created, internal and external troubles arise and the nations perish.

#### CONCLUSION.

When railways, steamers, telegraphs, roads, etc., are introduced and made for a whole nation, it is an immense conversion towards the material welfare of man, and a million times more important than the conversion of one drunkard into a sober man, because it is the same action done on a grand scale. Just as God's several days of creation were for the material welfare of man, and God saw that His work was good, so we should feel grateful for the development of man's material welfare and praise God for it.

When modern education is adopted throughout any land, it is an immense conversion, turning millions from the darkness of ignorance and superstition to the light of knowledge, for which we feel grateful and praise God.

When better laws, national and international, are adopted by one nation or many nations, it is a conversion of incalculable good for bringing peace and goodwill to untold numbers, for which we feel grateful and praise God.

When a nation encourages the study of religion in order to find out what is highest and best, then we feel as if the Kingdom of God were at hand, when God's will shall be done on earth as it is in heaven. That will be a conversion which will sum all individual conversions into multitudes which no man will be able to number. If the angels of God rejoice over the conversion of one sinner, how much more will they rejoice when the millions of all the earth shall turn to the Lord and own Him Lord of all? The Scripture says: "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

If endeavours after conversion are only meant to cover the strivings to renew men's hearts devotionally without striving to improve men materially, intellectually and nationally, then it seems that only a small part of the Kingdom of God makes headway. Among Protestant converts there is an increase of only **25,000 per annum**, while the non-Christians increase at the rate of over **three millions per annum** by the natural increase of the population. Happily the leading missionaries of every mission believe that conversion in regard to material, intellectual, social, national and international, as well as devotional aspects, is a conversion towards the establishment of the Kingdom of God on earth. Therefore the universal changes going on in China now should, so far as they go, be regarded as genuine conversions by the million.

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## The Methodist Church of Japan.

BY BISHOP J. W. BASHFORD, D.D.

**M**ETHODISM in Japan, down to 1907, was represented by three Missions or Churches; one founded by the Methodist Church of Canada, one by the Methodist Episcopal Church, South, and the other by the Methodist Episcopal Church. The representatives of these three Methodist



bodies in Japan secured from their home churches, between 1900 and 1906, enabling acts, authorizing union and appointing commissioners with full power to fix upon the terms and consummate the organization of the new church. The Methodist Episcopal Church, South, selected Bishops A. W. Wilson, C. B. Galloway, and the Rev. Doctors James Atkins and W. R. Lambuth; the Canadian Methodist Church, the Rev. Doctors Albert Carman, James Sutherland, and William Briggs, with Hon. Justice Maclaren and H. H. Fudyer, Esq., to represent them; while the Methodist Episcopal Church chose Bishop Earl Cranston, the Rev. Doctors A. B. Leonard and C. W. Smith, with Lemuel Skidmore, Esq., and C. Z. Lincoln, Esq. These representatives met in Baltimore, Md., March 15, 1906, and again in Buffalo, New York, July 18, 1906, and after full discussion unanimously agreed upon every detail of the union.

Meantime the annual conferences and the missions of the three churches in Japan elected representatives to a General Conference of Japanese Methodism, which opened in Tokyo, Wednesday, May 22, 1907, with representatives of the Commissioners also in attendance. In a session characterized by remarkable harmony and broad-mindedness among both foreign and Japanese representatives, the union of the three churches was consummated and the Methodist Church of Japan became a reality.

As Bishop Merriman C. Harris, of the Methodist Episcopal Church was the only Bishop of Japan in either of the three churches, it is probable that he would have been elected Bishop of the Japanese Church had he deemed it wise to withdraw from the Methodist Episcopal Church and unite with the Japanese Methodist Church. He felt that upon the whole more could be accomplished by the election of a Japanese Bishop, and accordingly Rev. Dr. Yoitsu Honda, President of the Aoyama Theological School, Tokyo, was elected the first Bishop of the Methodist Church of Japan. The selection is an admirable one. The new church is thus launched under Japanese leadership with the missionaries as workers and friendly advisers. Such are the facts in regard to the foundation of the Methodist Church of Japan. Only time can vindicate the wisdom of the Japanese in forming an independent Japanese Methodist Church, and especially of severing all ecclesiastical ties with the home churches. May the blessing of God be upon the new church.

## Educational Department.

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Conducted in the interests of the "Educational Association of China."

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### The Modern Schools of China.

BY REV. H. S. REDFERN,

*Principal of the English Methodist College at Ningpo.*

*(Concluded from p. 501, September number.)*

#### NORMAL SCHOOLS.

THE sudden conversion of the old schools into institutions of a so-called modern type brought the nation face to face with an almost overwhelming difficulty. Funds may be collected, buildings constructed, curricula and regulations drawn up, and pupils enrolled, at a word from the Throne; but the conversion of the effeminate, pedantic, Confucian scholar of the past, into the virile, broad-minded instructor of the future, is not the work of a moment or even of a generation. It involves not merely the acquirement of additional knowledge, but a revolution in modes of thought and methods of teaching, and even of personal character. The present-day doctrine of "face," for example, with all its ramifications, including the conceptions of personal responsibility, *esprit de corps*, personal honour, etc., seems to be incompatible with effective teaching and discipline.

It is recognized that these fundamental changes can only be effected by the training of the scholars who are at present in the elementary schools, and that the first step is to give to their teachers immediately a veneer, however thin, of knowledge of those Western subjects, by which ultimately these deeper reforms can be effected.

Hence in the normal school in Ningpo provision is made for the instruction in Western subjects, and in the theory of education of those teachers who are only able to leave their work on Sundays. Another arrangement allows teachers who have a few hours at liberty each week in which to attend a course of lectures in selected subjects.

The resident students are of two classes undergoing courses of one year and three years' duration respectively.

The students who study for one year only take the following subjects: ethics, theory of education, history, geography, mathematics, natural history, physical science, drawing, drill, and music.

This course is intended to give to teachers of twenty to forty years of age an elementary acquaintance with Western subjects, presumably to form the basis of private study after leaving the school.

The three years' course includes English, Chinese classics and literature and writing, in addition to the above subjects. It is intended for students over eighteen and under thirty years of age. Certificates are granted to successful students, and from them are chosen a certain number to continue their studies in Peking, or to receive official appointments.

This effort to give training in Western subjects and in pedagogy to the existing literati is a very commendable one, but can only become really effective when the work is of a much more advanced character, or is supplemented by that of a higher institution. The term "first grade" (初等) is applied to the school and holds out some promise of the latter course being adopted.

#### LAW SCHOOLS.

The Chinese people everywhere recognize that the incapacity and corruption of their officials is one of the chief sources of their political weakness. An attempt is now being made to remedy these evils by founding special colleges for the training of officials.

The object of the Ningpo institution, according to its prospectus, is "to teach the modern methods of law and government, especially as they are related to those of China, and laying emphasis on the study of Japanese law and methods of government. Resident students must, previous to their entrance, have taken a Chinese degree, or be graduates of a middle school. The course extends over two years, and the students who have been successful in their examinations will receive certificates, and will then be recommended by the prefect to the governor for official appointment, or for further study in Peking.

The course of study includes commercial law, theory of government, international law, penal law, judicial law, army organization, Japanese and a little English.

These subjects are chiefly taught by two Japanese gentlemen, whose lectures are translated to the students by interpreters

and afterwards are written out and form a text-book. An interesting correspondence school is also carried on in connection with this institution; the printed lectures above mentioned being sent to outside students; explanations and answers to questions bearing upon them being also given.

The building occupied by the school is the hall in which the triennial examinations for the second degree were formerly held. A police school is also in course of erection in the small drill ground. It is intended for the training of police for the native city.

#### TEXT-BOOKS.

During the last few years the production of elementary text-books has been enormous. By far the most prolific firm has been the Commercial Press, whose excellent text-books have been scattered far and wide throughout the Empire. The publication by them of the Chinese National Readers was one of the most important events of the last few years. It marked the emancipation of the children of China from the bondage of the classics and their entrance into a new literature full of interest and instruction. The books having been written by the best scholars obtainable, their style is above reproach, and they are full of useful, helpful and interesting information. Again and again they make attacks upon idolatry and superstition, and they contain nothing which would cause offence to the most sensitive Christian. Moral disquisitions, fables, historical anecdotes, scraps of natural history or science, make up the greater part of the book, whilst examples of account-keeping and of letter-writing introduce occasional variety. Several excellent Geography and History books have been published, and a large number of books on elementary science.

Most of these books are translations of English or Japanese works. Very frequently the books translated from a European language retain some traces of their origin, both in style and contents, and are frequently inferior to those which have been translated from Japanese. The latter books on the other hand, are often too superficial, and occasionally the translator betrays by his mistakes his ignorance of the subject on which he is writing.

The style of modern text-books is simple but good Wên-li, and illustrates the remarkable change in the written language which has taken place during the last few years in the direction of simplicity and lucidity.



The Japanese spirit of patriotism is very strong in many of these books, especially in the Readers in Chinese, Japanese or Universal Histories, and in books dealing with Political Economy and kindred subjects. Herein lies an element of danger, for in a country which has suffered so many ills—real and imaginary—at the hands of foreigners, and of a corrupt and alien government, the boundary line between patriotism and revolution is very indefinite. Moreover, the appeals, although moderate in themselves, are made to ill-trained, irresponsible minds incapable of appreciating these nice distinctions, and too hasty to recognize that unless the growth of enlightenment be commensurate with that of these ideas of liberty and self-government, the result will be disastrous.

#### TEACHERS.

The sudden creation of large numbers of schools, each requiring competent teachers, has made the demand for such men very great. The consequence is that though second and third rate men are still only able to earn a slender income, smart and capable scholars are enjoying unprecedented prosperity and ease.

Not only can English-speaking teachers win for themselves large salaries, but those with some knowledge of science, history, or geography are able to demand high remuneration, whilst Chinese scholarship alone commands a higher price than ever before. Teaching for but a few hours each day such men have ample time for private study, and hence everywhere are rapidly acquiring Western knowledge. Especially are history and geography being eagerly studied, for proficiency in these subjects depends entirely on the student's memory. The demand for competent teachers of science and mathematics has recently become urgent, and will probably increase in the future, for these subjects are totally alien to the Chinese mind, and can only with great difficulty be studied without personal instruction.

The fact that men are able to earn high salaries is a proof that school authorities recognize that the incompetence of the teachers is the weakest point of the whole educational system of the present day, and are determined at all costs to engage the best men they can find. The truth is that in the vast majority of cases, although the teacher has revised his curriculum he has not yet, to any great extent, revised his methods of teaching. He adheres slavishly to his text-book, partly through fear that

in wandering from it he may make mistakes which will put him to shame before his students, and partly from the force of old habit and lack of originality. No black-board notes or sketches illuminate his work, and none of those searching questions which make the students think, and reveal their real knowledge of the topic in hand, issue from his lips. He can translate the characters of his text-book into the colloquial language, but teaching in the Western sense is unknown to him. With very few exceptions, if you take away from him his text-book, he is helpless.

The training of the teacher is thus seen to be the key to the situation. The beginning made by the normal schools is laudable, but it requires great extension. These schools should be made much more advanced and should be staffed with well-trained foreign teachers. This last is a step of the utmost importance which, if carried out, would quickly revolutionise the whole situation; but alas, whilst the present distrust of foreigners continues, it seems very distant. Much might be done in missionary colleges, too, by the formation of optional courses in pedagogy for the benefit not only of their own students, but of others who may be able to attend.

#### REGULATIONS AND DISCIPLINE.

It is for the enlightenment and training of the student that all these agencies are being put in motion, and it is to him we must turn if we would judge of the prospects of their success. We find him possessed of many excellent characteristics. Talented and industrious he has possessed himself of that key to all knowledge—the desire to learn. The government has issued an elaborate system of regulations for the various classes of schools, and upon these they have based their hardly less elaborate rules. The rules are good, and for the most part students are willing to obey them in letter if not always in spirit. The fact that the young men of China are being put under a discipline which will exert considerable restraint upon their indulgence in at least the coarser forms of vice and aid the acquirement of cleanly, regular, and temperate habits, cannot but be productive of good to the people as a whole. Unfortunately the student has absorbed certain half-digested Western views of equality and freedom which have caused him to become far less respectful and obedient to his master than he was formerly. His inherent reverence for rule and order still remains, but the recog-

nition of the personal authority of the teacher as such, seems to be dying out. This unfortunate degeneration of personal obedience seems to be accepted by the teachers who relinquish all responsibility for discipline as soon as they have left the classroom. Together with that remarkable faculty for mutual operation which is a national characteristic, it is the cause of those frequent rebellions which destroy or disorganize so many promising institutions.

These rebellions, commonly known by the weak but euphonious title of "gathering-winds," often have their origin in the most slender pretexts, and constitute a most serious problem. The spectacle of a body of students, on account of some petty quarrel or foolish dread of losing "face," insulting the teachers who have devoted years of their lives to their instruction, and threatening the annihilation of the institution to which they owe a debt which they can never repay, is one calculated to make the most optimistic lover of China fearful of the future and dread the premature granting of Constitutional Government to this people. This assumption on the part of the students of the right to rebel, has its complement in the timidity of the teachers, and has constantly a most demoralizing effect on the discipline of the schools.

The future presents such a chaotic picture of clouds and sunshine that few would be so bold as to attempt to balance the conflicting forces and take up the rôle of prophet. We find that amongst the scholarly classes there are now but few advocates of the old subjects of instruction, but in very many cases owing to the antiquated methods still employed, the teaching is inferior to that which formerly existed. We see a new spirit of patriotism arising, but side by side with it there grows anti-dynastic and anti-foreign feeling.

We notice that the upper classes eagerly aid the new schools, but the lower are everywhere dissatisfied, and in many places rebellious, owing to the exactions made to support them.

Our hearts rise in gratitude to God as we trace the growth of the conviction in the minds of thinking non-Christian people that Christianity will ultimately become the predominant religion of China, and as we witness the destruction of idols, and the recognition of the Sabbath as a day of rest amongst the schools; but they are filled with sadness as we view the rapid growth of many Japanese and Western vices in China. The situation is a complex one, and demands on the part of every Christian man

in China an unswerving and constant insistence on the fact that the Western civilization so eagerly coveted in the Orient, is based upon Christian morality, and not upon scientific, mechanical, or military skill.

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### What a Secretary can do for the Association?

WHEN the Educational Association's Executive Committee asked the Centenary Conference to endorse its proposition to raise a fund which would place at their disposal \$10,000 gold per annum, some thought the proposal an extravagant one and voted against it. Others felt that the employment of two foreign and two Chinese secretaries would be a misuse of the time of valuable workers, and some thought that the Educational Association would be encroaching upon the work of the Christian Literature Society. Although the Conference voted in favor of the proposition, it was unfortunate that there was not time to give a more thorough consideration of the Committee's plan, and we feel sure that the usefulness of such a secretarial force, rightly employed, would have called out a larger and heartier response.

There is no rivalry between these societies. The Educational Association's work is quite distinct from that of the Christian Literature Society. True, a part of its work is that of publication, but its publications are educational—not general—and are nearly all intended for use as text-books in Christian and other schools, while the books of the Christian Literature Society are for more general reading. But publishing is not all of the Educational Association's work. An important part of its work is to unite in fraternal co-operation all those who are engaged in teaching; and the promotion of educational interests, especially the interests of Christian education, includes much more than the mere work of publication.

Now what can a force of secretaries do to further the interests of the hundreds of Christian teachers in this Empire and help them in their work of educating the young people of China for Christ and His service?

These secretaries would be a bureau of information, to which all might apply for help. It would be a great waste of time for each individual to make for himself that thorough investigation which is needful in order that the best books and



appliances may be found and made use of. What is the best arithmetic? the best geography? the best physiology? Perhaps there is none that is the best in every respect, but the teacher who wants a certain kind of book for his special needs ought to be able to find some one who can help him to obtain that book if it is in existence.

There are a thousand problems that arise which these secretaries might help to solve, and if the information needed is not at hand, they might point out some one to whom the enquirer may apply for help.

Where can I find a good teacher? What is the best plan for conducting a boarding department? How much should be charged for board? Is it better to keep the accounts myself in detail or to farm out the whole business of providing food? Who has had experience along these lines that I may secure his advice? Is there any book on the subject which I can read with profit? Where can I buy supplies? and who can furnish me with a good pattern for seats, desks, etc.? Who can help me to prepare a suitable course of study? What plans have been found successful in developing the Christian activities of pupils? Who can come to conduct a series of meetings for their help? and what can be done to help my pupils decide the great question of their true relation to Christ? What plans have other schools adopted that might be helpful in my school?

It would take a large force of secretaries to answer all these questions and give all the help desired, but even one would be able to collect a great deal of valuable information from all sides, and he could get acquainted with a large number of those engaged in educational work, learn something of their special needs and be able to direct many of them to the places and persons who could help to supply those needs.

A monthly magazine in Chinese and another in English, a yearly edition of the Educational Directory, attending to the publication, advertising and sale of useful books and to the preparation of new books, would take much of the time of the secretaries. They would themselves prepare some of the books needed, but it would not be their business to write all the books that are called for. They would find out by inquiry who is best fitted to write a certain book on a certain subject, and they would find some way to get that book prepared and published and to let those who needed such a book know where they can obtain it.

There were a great many good resolutions passed at the recent Centenary Conference, but many of them will be of little value unless some one can be found who will feel that it is his special business to make these resolutions effective. There is a great need of a few specialists who are willing to be the servants of all. The rank and file must do the main work as before, and here and there some giant will build up an enterprise of great usefulness or make his own special field a pattern for the rest of us; but if there is to be union along evangelistic, educational, medical, literary, or other lines, there must be organization; and organization requires men who will give themselves to executive work. Not only do we need directors, but we need also men who are willing to look after details, and who, by doing what others neglect or cannot undertake because of their regular mission duties, will be able to make the work of a few available for all.

There are great possibilities in the large force of men and women who are working for the salvation of China, and they are doing a grand good work, but not anything like what might be done if they were more perfectly organized. There is a great deal of time wasted in doing work which others have already done or might do more efficiently, and if we only knew each other better, and knew how to co-operate, each doing the work for which he is best fitted and joining hands to accomplish what cannot be accomplished separately, how much more could be done, and how much more time would many have to do more effectively the evangelistic work which must often stop for a while in order that the evangelist may prepare some book or inaugurate some new institution which is not really needed, since some other person, unknown to him, has already done the work or is preparing to do it; or perhaps this work could be done very much better if those who were working independently would work together.

We hope that all who can, will help the Educational Association in its efforts to procure the men and the means for the great service which we believe a well-equipped secretarial force will be able to give to their fellow-workers in Christian education. The present hour is big with opportunities, and it would be criminal to neglect them. We believe that the finger of God is pointing out a line of work that will be most helpful to the whole body of Christian workers in China, and that the \$10,000 Gold asked for, with a force of two of the very best

men which the missions can furnish, and two of the best Chinese secretaries that can be found, is a very modest request, and should be granted with hearty goodwill, even though some local work may suffer temporary loss.

J. A. S.

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### The Young Men's Christian Association.

THE remarkable success of the Y. M. C. A. in getting hold of the progressive young men of China, and in the development of their activities along various useful lines, is a matter for which we should be profoundly thankful, and we may do well to keep this Association in mind in our plans for Christian work among students. The Association has done much in the way of bringing young men who have received "foreign education" into helpful relationship both to their less favored Chinese fellow-countrymen and to the missionaries. Many of us have been slow to see how this growing force of earnest young men can be utilized in Christian work. There are some hard problems to solve, but we must face them and adapt ourselves to the new conditions. There should be no jealousy in regard to this or any other organization which is enabled to use some of our best and brightest men in a service which is more attractive to some than ordinary mission work. Better to have them work for the Y. M. C. A. than to lose them altogether. As in America, so is it in China; if the Y. M. C. A. seems to absorb the interest of some young men who would otherwise be more useful in their own churches, it puts new life into many whose churches have not called forth their latent powers; and it will generally be found that those who are most active in the Y. M. C. A. are also most active in church work.

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### Notes.

WE have just been looking over the report of the Educational Association's book sales for the first half of the current year. The Primer of Mandarin Romanization again heads the list in the number of sales, and Dr. Parker's Trigonometry takes the second place, while his Physics is third in the number sold. After these come Porter's Physiology, Kerr's Hygiene (Health, Air, Water and Clothing), Sheffield's Universal History, Pitcher's Compend of History, Hayes' Acoustics, the Hand-book on Birds, and Parker's Analytical

Geometry. The most popular wall charts were the small ones illustrative of animals and birds, Mrs. Lingle's Scripture maps and the Map of the World. The Dynastic Wall Chart met with a good sale. It will sell still better when better known.

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AMOY, August 29th, 1907.

*To the Secretary of the*

EDUCATIONAL ASSOCIATION OF CHINA.

DEAR SIR:—At the recent annual meeting of the Educational Association of Fukien Province, held at Kuliang on the 27th and 28th instant, the following proposition was passed, which I have been requested to forward:—

"That while warmly appreciating the book 'Technical Terms' we would urgently request the Educational Association of China to further enlarge it and to include especially the more generally accepted geographical and historical terms."

Our Association has now an enrollment of over 100, and is doing splendid work. The meeting this year—in fact every year—was most interesting and ought to count in carrying forward the educational work in this Province.

Hoping our recommendation will meet with the approval of the Association of China,

I am,

Yours very sincerely,

P. W. PITCHER,

*Secretary.*

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In connection with Dr. Martin's plea for Romanization it may be noted that the British and Foreign Bible Society has printed 82,159 copies of Romanized Scriptures since 1890, and each year the number amounted to 9,299.

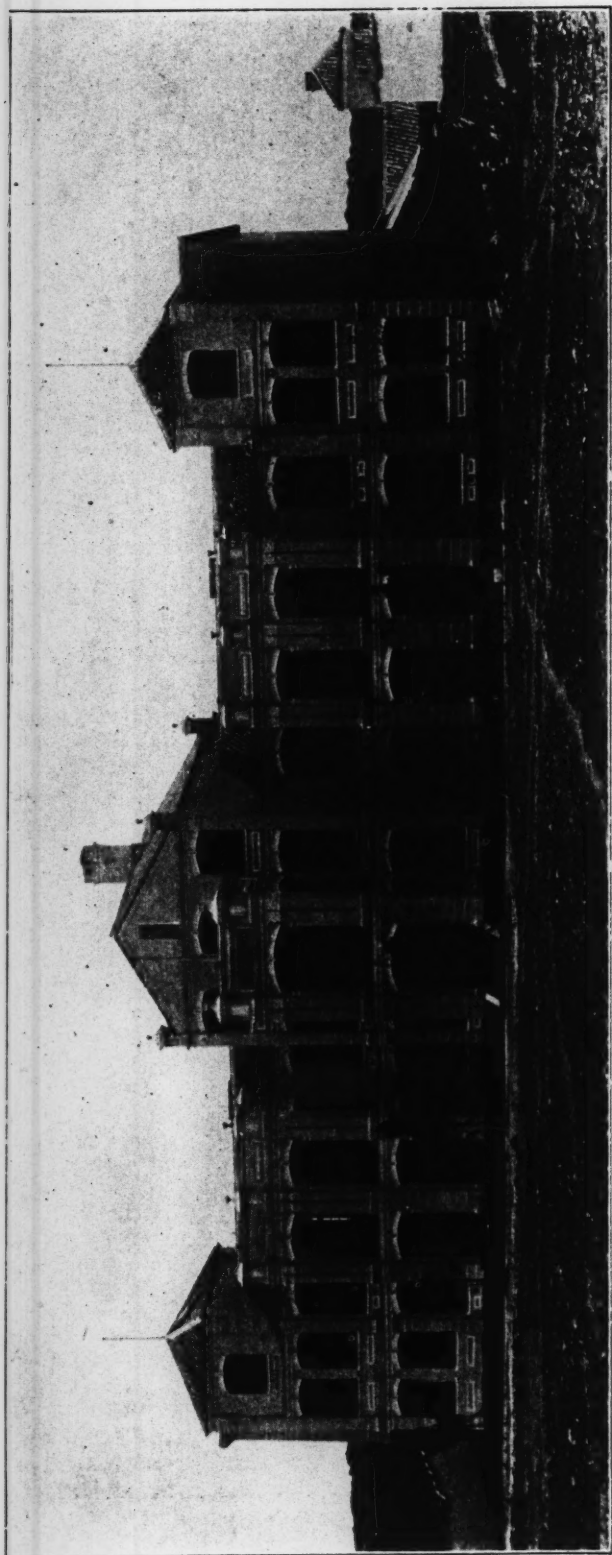
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EDUCATIONAL ASSOCIATION OF CHINA.

The work of the Educational Association of China is well known and its monthly "Bulletin" does not need praise, but the enterprise of the Association in forwarding such excellent publications as the "Records of the Fifth Triennial Meeting" and the "Educational Directory for China" deserves recognition. The Directory, which is an account of the various schools and colleges connected with Protestant Missions in China, will be an invaluable work of reference, and the style of compilation is certainly praiseworthy. It will assuredly be accepted with pleasure as a reliable and much-needed index to educational institutions in China. The well-bound records of the fifth triennial meeting of the Association will be found to contain a wealth of information on the shape of various papers, and readers will be amply repaid by the light thrown on such problems as "Japanese Educational Influence in China," "The Educational Outlook in China," "Industrial Schools for Women and Girls," "Medical Education in China," "Reform in Etiquette called for," etc. We are glad to learn from the Vice-President, Mr. J. A. Silsby, that the Association is planning to greatly increase the number of their publications. If the quality of future publications is equal to those just received we have no doubt of the result.—*South China Morning Post.*







NEW HOSPITAL OF THE A. B. M. U., HANYANG.

## Correspondence.

### A CORRECTION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In your last RECORDER in the letter of Marshall Broomhall on Missionary Statistics he says: "I may add that we both have included probationers with communicants in the case of the Methodist Episcopal Mission, as their report does not differentiate them." What Mr. Broomhall may have done I do not know, for I have not seen his book, but Mr. Bitton does *not* include probationers in his report. He states the baptized numbers as 15,216, which is correct and puts down as catechumens the 12,141 probationers, which is also correct, so that the latter number does not enter into his total of 178,251 baptized members.

Moreover in all statistics of the Methodist Episcopal Church, whether Missions or Conferences with which I am familiar, there is always one column for members and another for probationers, so that they are always differentiated so far as my observation goes.

Hoping you may find room for this correction I remain,

Cordially yours,

W. T. HOBART.

THE CONFERENCE REFERENCE  
LIBRARY.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The response of the publishers at home to Mr. Darroch's request to send specimens

of their books to be on exhibition at the Centenary Conference was disappointingly small in quantity and character. Many school books were sent, which the permanent Committee find they have no use for. Only sixty books can be strictly called missionary books, but the Committee has embodied ninety-seven others in the permanent collection. This is called the Conference Reference Library, and is at present housed at 44 Boone Road, along with the library of the Christian Literature Society. When that Society has its new building on North Szechuen Road Extension there will be more room provided for it. Meantime there is no more accommodation, and therefore the Committee will not probably wish to greatly extend the present collection. Any who wish to consult the books, are welcome to come to our offices, where they will find a much larger number of books on missionary subjects in our Society's library.

DONALD MACGILLIVRAY,

*Secretary of the Library  
Committee.*

### A SUGGESTED EXPLANATION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The first article in the RECORDER for last month is an able and interesting paper by the Rev. D. T. Huntingdon of Ichang on "The Religious Writings of Liang Chi-chao." Mr. Huntingdon quotes and translates correctly the two phrases 拓都體 and 么麼體

but adds in a foot note, "I am far from certain of the meaning of these two expressions." May I venture to offer the following explanation of the two terms? These terms were first used by the well known translator, Mr. Yen Fuh 嚴復 and are transliterations rather than translations:—

拓都體 Toh-du-ti=To-tali-ty  
 么匿體 Yao-nih-ti=U-ni-ty

In the preface to his translation of Spencer's Sociology Mr. Yen Fuh says: 大抵萬物莫不有總有分,總曰拓都,譯言全體,分曰么匿,譯言單位,筆拓都也,毫么匿也,飯拓都也,粒么匿也,國拓都也,民么匿也.

"Generally speaking in all things there is an entirety. This entirety is called toh-du (total), which is translated, the complete whole. A part is called yao-nih (unit), which is translated, one integer. A pencil is a totality; the hairs of which it is composed are units. The rice in a basin is a totality; the grains are units. A kingdom is a totality; the people are units."

Mr. Yen Fuh is very fond of putting a hint of the meaning of a foreign word into the characters he uses in his transliteration of it, e.g., 烏托邦 Utopia.

J. D.

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EXTERNAL UNITY—ANOTHER  
SIDE.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: At the Centenary Conference remarks were made, not once nor twice, implying that those who were opposed to the idea of external unity for the Christian Church in China were disloyal to their Master and not

in sympathy with His prayer, "that they may be one."

In the "Dictionary of Christ and the Gospels" there is an admirable article on "Communion," by Rev. H. Bisseker, M.A. Under his third heading, "Our Communion One with Another," he discusses in detail three important passages (including John xvii. 11) referring to Christ's desire for the unity of His followers. The whole discussion would be well worth quoting, but as space is limited, I quote only his conclusion. In summing up he says that arguments for corporate unity drawn from other sources must be considered, and then adds:—

"But so far as the subject matter before us is concerned, we find it hard to resist the conclusion that such external unity formed no part of the teaching of Christ and the Gospels."

I write this in the hope that some of our friends who are so strong in their desire for external unity that they cannot see the other side, will at least admit that there may be another side to the question, and perhaps even admit that corporate unity for the Christian Church in China is not necessarily in line with Christ's purposes.

I am, Sir,

Yours sincerely,

T. E. LOWER.

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"WHEN THE FAMINE IS OVER."

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: While engaged with Messrs. McCulloch and Tyler during the last days of June and the first week of July in the distribution of 38,000 sacks of flour in unreached districts be-



tween Antong and the sea, I was assured by the people in one village that, as the idols could not hear importunate cries for bread, they would be thrown into the Tien-ho.

"Incense," said one Chinese, "will no longer be burned here to them, for their 'face is gone.'"

A strong desire possessed many to know more about Him, who said: "I am the Bread of Life" wherever we went.

"Your religion is true," was an ever recurring remark that found a never failing assent among the other Chinese.

"We cannot doubt your motives," said a boatman on the salt canal to me while I was engaged at Tsing-kiang-pu transshipping food stuffs. "The people all will listen now to your religion, for it is evidenced to be true by the relief given! Before, we distrusted the foreigner, now we trust him, for he has sent us life-giving food from across the seas!"

"When the famine is over we want the Gospel preached here," one of the wealthiest of the gentry in the province of Kiangsu confided to me as I was superintending the station at Sen-kia-uei-tsi, where 22,000 were being fed when the harvests came; and at Liu-pi, while I was paying 4,000 men for their work, a similar remark was made, illustrative of the appreciation which the relief work evoked. Nor was the reality of the gratitude less noticeable with 1,400 families as I rebuilt the roads at Tsing-kiang-pu.

What is needed, is evidently a forward evangelistic campaign throughout Kiang-peh this autumn. In several districts it is already being prepared for. Eternity alone can measure the results of such work at this crucial time in the lives of many who may yet be "Plucked as brands from the burning."

C. E. PARSONS.

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## Our Book Table.

### REVIEWS BY D. M.

論生命之充滿。 The Fulness of Life, by the Rev. J. Stuart Holden. Translated by Rev. Li. Lloyd, C. M. S., Foochow. Printed by the North Fukien R. T. S. Price 2 cents.

Mr. Holden is well known as a member of a former Keswick deputation to China. Mr. Lloyd has translated his little booklet with the above title in 12 short chapters. Mr. Lloyd has done his work admirably; the style is Easy Wên-li, but one could wish he had expanded his original. These short things, prepared for home readers, ought to be expanded for the Chinese. The home readers already have their

minds chock full of Christian ideas, and so they can take in at a glance the sense of these handy manuals. But not so *our* Christians. But perhaps Mr. Lloyd *has* expanded; we have not seen the original.

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是非要義 The Principles of Ethics, by D. Z. Sheffield, D D., President of the North-China Union College. Printed at the American Press, Tungchou, Chihli, 1907. White foreign paper, cloth boards, 84 pages.

Some time ago Dr. W. M. Hayes, of the Union College, Shantung, gave us, in two parts, *Introductory Ethics*, based on Alexander, Valentine and Hick-

ok. (See RECORDER for October for review). Dr. Whiting, late of Pao-ting, also issued a work on this subject, but Dr. Schaub's work, "Christian Ethics," was still earlier. In his work 仁義要詮, 3 vols., 294 pp., we have the Chinese counterpart to Dr. H. Martensen's 3 vols. on Christian Ethics. Dr. Sheffield's work is the finished product of years of class-room discussion, and in this respect reminds us of the genesis of Dr. Martin's Evidences after the disputations of the street-chapel. None more competent than Dr. Sheffield could be found to produce such a handbook. His wide knowledge of ethical systems, and his thorough mastery of the niceties of Chinese expression, are seen on every page. Indeed one could wish he had added a glossary of terms.

The work is divided into two parts—Theoretical and Practical. The first part, after a brief introduction, treats of Theoretical Ethics in nine chapters, viz., the Origin of Good, Relation to other Knowledge, Variations of Conscience - judgments, Supremacy of Conscience, the Will, Virtue, Vice, etc. The second part treats of Duty to God, to Self, to Man in Home and Society, Love as the Rule of International Intercourse, Duty to the State. The concluding two chapters are devoted to Confucian Ethics and Christian Ethics. The treatment of (Buddhist and) Confucian ethics we think ought to be fuller. What we have makes us, like "little Oliver," ask for more.

Dr. Sheffield warns us that the superficial student will perceive but little of his meaning, and probably even the author does not expect the book to be of much service apart from a living preceptor. Each chapter is di-

vided into numbered paragraphs, and there are questions at the end of each part covering the meaning of each chapter. Altogether the work is admirably adapted for the college classroom. On page 72 we note 睿 for 睿.

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Chapters on Personal Religion, by the late Dean Goulbourn, translated by the Venerable Archdeacon Moule, B.D., of Ningpo. White foreign paper, 1 vol., 164 pp. Price 30 cents. Easy Wên-li. Christian Literature Society, 1907. For sale at the Presbyterian Mission Press.

When Edward Goulbourn, for twenty-three years Dean of Norwich, died on May 3rd, 1897, the Church of England lost one of her most devout souls, who exercised a marked influence on the Christian life of his generation. His best known books are "Thoughts on Personal Religion" and "Pursuit of Holiness," the former of which ran through many editions. When Archdeacon Moule was once more given back to China after a long period of illness, it was a happy thing for the Church that he resolved to devote his fine literary gifts to the rendering into Chinese of some of the classics of the West. But first of all he wrote an open letter to the scholars of China (奉士大夫書), in which he spoke of *Great China's Greatest Need*. This is now in its second edition, and has been much blessed to the class addressed in it.

But now the all too scanty stock of devotional literature in Chinese is enriched by the Archdeacon's rendering of Goulbourn's "Thoughts on Personal Religion." The work comprises thirty-three chapters ranging over a wide field, e.g., Sincerity, Purity, Prayer, Self-examina-

tion, Intercession, Temptation, etc. This is a book to put with Dr. Blodget's *Imitation of Christ* (Thomas à Kempis). But helpers need to have their attention called to such books by their spiritual guides. Such helps to spiritual culture are precious seed in chosen souls, and if the missionary goes over a chapter or two with them, to lead them gently and persuasively on, so much the better for both teacher and taught. We hope soon to see this work into its second edition.

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The Chinese Language and How to Learn it, a Manual for Beginners, by Sir Walter Hillier, K.C.M.G., C.B., Professor of Chinese, King's College, London, etc., etc. Price 12 shillings and 6 pence. London: Kegan Paul, French, Trübner & Co., Ltd. 1907. Pp. 363.

Sir Walter began his China career in 1867 as a student interpreter at Peking and for some ten years was Chinese Secretary to the British Legation. There he fell under the spell of the late Sir Thomas Wade, to whom he gave very material assistance in the preparation of the revised and enlarged 自遺集. Hitherto such books as this have been published exclusively in China, but it is gratifying to see a London house brave enough to open the way for home publication of Chinese hand-books. May it not be an indication that there is a new demand *at home* for such books? The preface says that the present work is intended to meet the wants of those who think they would like to learn Chinese, but are discouraged by the sight of the formidable text-books with which the aspiring student is usually confronted. Sir Walter is evidently thinking of Wade's three green-covered portly volumes, which are indeed

enough to strike terror into all but the stoutest hearts. He wishes to appeal now to all such as are *in limine* discouraged, and except among the missionaries, there must be a considerable number of such vacillators. But the next sentence in the Preface, "It is especially intended for the use of army officers, of missionaries, and of young business men connected with trade interests in China who wish to commence the study of the language in England with a view to continuing it in the country itself," is puzzling; for the author makes it abundantly plain, e.g., on page 24 and page 173 that *without a native teacher*, correct pronunciation is absolutely hopeless. But how many of the classes named can get one in England? Nothing could more effectually discourage one than to try and learn Chinese solely from a book, no matter how simple and enticing. The Chinese taught in the book is Mandarin, though it is nowhere expressly stated. If you try, why, just leave out all ideas of sound and stick to forms and meanings only.

The method of our author has an entirely new feature. The English sentences throughout have opposite them the literal English of the Chinese in the *Chinese* order. He anticipates the ridicule of the scientific, but claims that the plan will be a great help. The effect at first is, of course, grotesque, e.g., the sentence, "His people said they didn't know what time he would be back, so I didn't wait," reads opposite as follows: "He home in's man say they not know he what time return come, I then not wait him ed." The object of this modified "pidgin" is to help you to speak the words in the *Chinese*

order, and if the device does this, we may forgive the appearance of the thing. Sir Walter says he has tried it himself with gratifying results. But opinions will differ as to whether the same thing can be acquired with equal ease without the crutches provided in this book. These queer sentences would rather frighten one into the notion that Chinese after all was very difficult because so very different from English.

The pesky radicals are wisely withheld from the view of the timorous till page 176, and not thrust at us right at the start as in the other books. The whole number of characters used in the exercises is only 800 (surely you can learn that many?) and the changes are rung on these in their manifold combinations after the manner of Mr. Price's "Short Steps to Great Truths." From page 190-239 there is a beautiful list of large characters, 1,000 in number, with pronunciation and meaning, whose appearance is so pleasing that the eye will not be tired by studying them. Some simple mnemonic would increase their attractiveness to the learners who are named in the preface. If one masters these with the aid of a teacher, a solid foundation is well and truly laid for further incursions into Wade or Mateer. May the author's desire be abundantly fulfilled. The book is worthy in matter and in general make-up, a credit alike to author and publishers.

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*Calendrier Annuaire pour 1907.* (5e. Année). Price \$1.00. Shanghai. (Half price to missionaries). Imprimerie de la Mission Catholique a l'Orphelinat de T'ou-sé-wé.

Few of our readers have realized how much matter is contained

in this almanac, a copy of which has been kindly sent to us. The main body of the book has 157 pages and the Appendix 67 pages. Among the contents there is much important and well illustrated Astronomical information, prepared by the Zi-ka-wei Observatory. This matter forms the chief part of the work; but there is also to be found calendars, feast-days, seasons, information as to the population and mortality of Shanghai, population of China, distances, telegraph and postal rates, statistics of the R. C. Missions in China, etc. In the Appendix there are exchange tables, logarithmic, antilogarithmic, trigonometrical and many other valuable tables. The almanac is well worth its price to those who can read French.

H.

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#### ACKNOWLEDGMENTS.

*The Lord's Overcomers.* By Arthur T. Pierson, D.D. An address delivered at Exeter Hall at the Annual Meetings of the China Inland Mission, May 7th, 1907. Morgan and Scott. London. Price 2d.

*Forty-eight Lessons in the Life of Christ (Chinese),* by R. T. Bryan, D.D., and H. W. Provence, Th.D. Vol. I. The Baptist Publication Society, Canton.

*These Forty Years.* Being the Report of the Friends' Foreign Mission Association for the year 1906.

*Presbyterian Church of Christ in China.* Minutes of the First Meeting, including the Act of Union.

#### *Macmillan & Co.'s Books.*

*Arithmetic for Schools,* by Rev. J. B. Lock, M.D., assisted by V. M. Turnbull, M.A. Price 4/6.



Aids to the Study and Composition of English. In five parts, by J. C. Nesfield, M.A. Price 4/6.

A new Geometry, Parts III. and IV., by S. Batnard, M.A., and J. M. Child, B.A. Price 2/6.

*Silver Burdett & Co.'s Books.*

Guide Books to English. Books I. and II., by Ada Van Stone Harris and Chas. B. Gilbert.

## Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

*C. L. S. List:—*

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

Beautiful Joe. Mrs. MacGillivray (ready).

Laidlaw's Sin and Salvation, E. Morgan.

Educational System of Japan. E. Morgan (just out).

*Shansi Imperial University List:—*

History of Russia. Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne (ready).

Ballantine's Inductive Studies in Matthew.

Twenty normal lessons for S. S. use. By J. C. Owen (finished).

The Organized Sunday School. By J. C. Owen (finished).

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Psalms, Metrical Version of, by F. W. Baller.

Sir Oliver Lodge's, the Substance of Faith Allied to Science, a Catechism, translated by Dr. Timothy Richard.

Teddy's Button. Mrs. R. M. Mateer.  
Murray's New Life. R. A. Haden.  
Murray's Like Christ. By Mr. Chow, Hangchow College.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chung-kuei.

"Little Faith." Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Little Meg's Children. By Mrs. Crossette.

Will Mr. Chen Chung-kuei, announced above as translating Torrey's "How to pray," give his address to Mr. J. Vale, C. I. M., Chentu. Mrs. Mateer's "His Life" is withdrawn, to prevent duplication of work.

Prof. Chwolson's Hegel, Häckel, Kossuth and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

His Life. Dr. C. H. Fenn.

Concordance Dr. C. H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

*By Y. M. C. A.:—*

The Message of the twelve Prophets. W. D. Murray.

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Christianity in Japan.

Physical Culture. J. S. Blaikie.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

## Editorial Comment.

ON another page of the RECORDER will be found a new course of **A New Course of Study.** study prepared by a committee of the Foreign Christian Mission. It bears careful consideration, inasmuch as it is so radically different from the courses generally in use. As is almost invariably the case with radical departures, a very important idea is emphasized to the exclusion of others equally valuable. There is no doubt that great benefit would be derived from such an extensive reading of colloquial literature which could not be obtained otherwise. But it presents several serious objections. It is doubtful if the student would derive much benefit from such a course as Dr. Macklin has outlined, before the second year of study. Moreover it seems to us that if a workman wishes to do acceptable work he must become acquainted with his tools, and if the missionary wishes to pilot men Christward, he must become thoroughly conversant with his compass, which in his case is the Chinese Bible and Christian Vernacular Literature. This, it seems to us, should have been given the first place and not the Romances of Chinese Literature. With such excellent lessons prepared by Dr. Mateer, Mr. Baller and others, which have proved invaluable, it is difficult

to understand why they should be so largely ignored.

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Dr. Macklin does not appear quite consistent when he

Dr. Macklin says that "it is not advisable to study any language (?) made by foreigners, such as the New Testament, tracts, etc. All the language study should be the pure, native product," and then places into the 1st and 2nd year courses, "Conversations with Educated Men," which is published under his own name. The Bible and many of the Christian tracts and the Lessons of Baller and Mateer have possibly been given as careful attention and revision by native Chinese scholars as were the "Conversations with Educated Men."

The 8th recommendation hardly seems practicable, for the reason that not often is there more than one missionary in any station studying the language. The recommendation that a central school for the study of Chinese, open to the missionaries of all societies, be established, is a good one. The results of the language school conducted by the Y. M. C. A. in Kuling during this summer, show that some such plan should be feasible for four or five of the summer months if conducted at the summer resorts.

WE trust it will be long before the missionaries in China are brought to meet the difficulties which confront the missionaries in Japan on account of the relations between foreigners and native pastors, helpers, etc. We are far from desiring that the missionaries in any land should retain control or even supervision any longer than is absolutely necessary. But so long as foreign funds are necessary for the carrying on of the work, foreign oversight, and more or less of control, are absolutely necessary, not only in justice to the work itself and its highest interests, but also in justice to the contributing churches in the home lands. Our Japanese brethren seem to be especially anxious to secure control of all funds coming from England and America, and administering them without the foreign missionaries having anything like a deciding voice in the matter. Much discussion has ensued in Japan, and the different missions are pursuing different policies, and even the members of the same mission are not always agreed as what policy is best. "Co-operation" seems to be the word of the hour. But just what that entails or how it is to be brought about, are matters not easy of settlement. We sympathize with our brethren in Japan and hope that they may arrive at a happy solution of their difficult problem. And may we in China learn wisdom from their experience.

We echo most heartily the closing words of Bishop Bashford's article. "Only time can vindicate the wisdom of the Japanese in forming an independent Japanese Methodist Church, and especially of severing all ecclesiastical ties with the home churches. May the blessing of God be upon the new church."

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A valued correspondent from North Borneo writing with

*The Science of Missions.* regard to Dr. Richard's statement that on

the Science of Missions there does not yet exist a single book worthy of the name, draws the attention of the RECORDER readers to that excellent work in German, "Evangeliſche Miſſionen" by Dr. Warneck, in five volumes. He adds: "From what I saw in No. 8 (August issue) of the RECORDER, and former numbers, I conclude that it is not known to him. I should also like to ask: Has Dr. Richard never heard of such a thing as progressive increase? He seems not to see that the Missions in China, following their present methods, are having it. As sure as the yearly increase has been very much less than 30,000 a year, it soon will be very much more."

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THIS message from our friend in his far-away field recalls vividly the pleasure we had at the Centenary Conference of making the acquaintance of this and

other sympathetic readers. It is interesting to note how the inspirations of the Conference are affecting their outlook on the winter's work. At this time of desire on the part of the Chinese for change, and continued evidence of unparalleled opportunity, we have been struck with the frequently expressed desire from workers in different departments, speaking from different standpoints, of the necessity for emphasizing the spiritual side of the work. We have heard of remarkable workings of the Holy Spirit in the lives of native Christians, of men who love to talk about the Bible and the spiritual life; and we have been impressed with the testimony of various workers that much depends on what we are ourselves and what are our personal relations to the Lord Jesus Christ. May we enter on the winter's work with more earnest desire to be real Christians, in closer touch with the Master, and more in harmony with His will.

\* \* \*

WE have also been interested in the practical and widespread effect of the Laymen's Expansion. Missionary Movement. These friends are ideal visitors to mission stations. The workers have always had in mind the shortness of funds and the necessity for retrenchment; our visitors have said "Expand." They have come from great undertakings. They, themselves, are giving

largely to the work, and as their gifts and the gifts of the friends within their sphere of influence will likely be augmented, we anticipate large requests from workers for funds from the boards at home for the work of expansion. We are grateful for the knowledge that friends who have been blessed in their business undertakings look upon this as a providential opportunity for helping in the development of mission work at a time when expansion and reinforcement are necessary; and they and we have the closest of bonds in recognising that the work is the Master's work, and that we are His agents.

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A FRIEND writes us suggesting a symposium, or series of **Treatment of short articles by the Opium by our medical Habit.** brethren on the treatment of the opium habit, giving prescriptions and directions which in their experience have proved efficacious, as well as practical suggestions for the relief of the opium patients while undergoing treatment and suffering from the craving. Now that the opium shops are everywhere being closed and many are doubtless sincerely desirous of breaking off the habit, such articles might be very helpful, even to non-medical missionaries, and it is hoped that those who have had experience on these lines will take up with the suggestion and send us the results of their experience.



WE are informed that a department for deaf girls is to be opened in connection with Mrs. Mills' School for Deaf Chinese in Chefoo. Hitherto only boys could be accommodated, but we are

pleased to see that the great privileges which this School confers upon the deaf are to be extended to the other sex also. We understand that only those can be taken whose board and tuition can be arranged for at \$100 a year.

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## Missionary News.

### Centenary Conference.

By Rev. G. H. BONDFIELD,  
Sec. Exec. Committee.

The following brief notes will doubtless be of interest to readers of the RECORDER :—

(1). The Resolutions and Memorials have been published in pamphlet form and sent to the Chairmen of the Programme Committees, to one or two Delegates in each Mission district, to the Home Boards of all Societies whose names are in the Missionary Directory or to whom the Secretary was requested to send them, and also to the Secretaries of the Mission Secretaries' Associations in New York and London, the latter officials being especially asked to see that the Memorial to the Home Churches is put into circulation in the most effective way.

(2). A few copies of the resolutions are still on hand and may be had at 5 cents per copy by sending to the Secretary. The Memorial to the Chinese Government and the Letter to the Chinese Church will not be sent out until the Chinese translations have been prepared. The Sub-Committee appointed by the Conference is now engaged in translating these documents.

(3). Good progress has been made with printing the Records

of the Conference. An immense burden of work was put upon the Sub-Committee entrusted with the duty of editing and publishing this volume. All the "copy" is practically in the printers' hands; the papers and discussions are printed and the type-setting of the introductory pages, statistics, indices, etc., is now proceeding. The volume will contain about 800 pages and will be illustrated with ten half-tone plates. It is hoped that printing will be finished by the end of October, but the folding and binding, etc., will take another month. As the volume will contain 200 pages more than was expected the selling price will probably be increased by at least 25 cents.

(4). The Conference accounts are not yet made up, though it is hoped that the last of the many bills has been paid. A full statement will be given later.

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### The Late Dr. S. R. Hodge.

Since it has pleased Almighty God in His Divine Providence to take from our midst our co-laborer in this field, Dr. Sidney R. Hodge, we the undersigned members of the Faculty of Boone College and its Departments, have framed the following Resolutions :—

*Resolved I,* That while bowing to the Divine Will we wish to place on record this token of our esteem for our departed friend and brother and our gratitude for his blessed, holy, Christian life, and our sincere sorrow in this our loss.

*Resolved II,* That we express our deep sympathy with the bereaved family in the great affliction which has come upon them, and pray that the comforting presence of the Holy Spirit may be vouchsafed to them in their time of trial.

*Resolved III,* That a copy of these resolutions be put on file, printed in the *Boone Review*, and that a copy be sent to each of the following, viz., *St. John's Echo*, CHINESE RECORDER and the *Medical Missionary Journal*.

(Signed)

JAS. JACKSON, President.  
L. B. RIDGLEY, Dean of Divinity School.  
A. S. COOPER.  
HOWARD RICHARDS, Jr.  
ROBERT A. KEMP.  
MARY VERNON GLENTON, Medical Department.  
WILLIAM CRAIG MARLEY.  
ARCHIE L. L. TS'EN.  
W. K. LOWE.  
DAVID Z. T. YUL.  
BRYANT LIU.  
WEI SHA-FANG.  
NEWTON S. K. TSUI.  
RICHEY T. T. WU.  
PEARSON BANNISTER.  
JOHN A. WILSON, Jr., Sect. Faculty.

### Visit of Revs. J. Gregory Mantle and George Litchfield to Japan.

These two brethren arrived in Japan at the close of July and proceeded to Karuizawa, where from August 3-11, inclu-

sive, they held a series of devotional meetings at the two Karuizawa churches, which were greatly appreciated by the foreign community. They came at the invitation of the Japan Council for "the deepening of the Spiritual Life"—a body consisting of missionaries representing all the leading Protestant denominations working in Japan—and the Keswick Council, England, under whose auspices they came, conferred a great benefit upon all foreigners resident in this country by sending them and defraying the cost of their voyage to Japan and back.

Mr. Gregory Mantle is one of the best known Wesleyans in England, both in respect of his aggressive evangelistic work in East London and of the books he has written. Mr. Litchfield is an Anglican clergyman, who has been a missionary (under the Church Missionary Society) in India and Africa, and has also had pastoral experience in England and at the Cape. The three daily meetings were well attended throughout, in spite of the usual multiplicity of engagements at Karuizawa. A spirit of expectation toward God prevailed throughout, and both in the public meetings and in private interviews with the missionaries, many found spiritual help, counsel, and fresh views of the Cross of Jesus Christ and of self. Many, oppressed by a sense of failure, or weary in the strife against Satan and sin, found rest unto their souls and encouragement for the future. The message which the missionaries brought from Keswick was nothing new. It simply restated the old truth that the "blood of Jesus Christ cleanseth from all sin" and that the fulness of the Holy Spirit (His graces as well

as His gifts) are the birthright of every believer in Jesus Christ.

Before the meetings began, some had misgivings as to the nature of the teaching to be given, but all these were swept away as the joyous aspect of the Cross and the surrendered life were set forth soberly and without any marked appeal to the emotions. Many were helped by Mr. Litchfield's talks on "God's Plan and Provision for the Body," "Temptation," and the "Meaning of the Cross of Calvary," while Mr. Mantle's sermons in the Auditorium on Sundays, 4th and 11th, and his addresses on Romans vi. 22, 23 and Ephesians I, will not soon be forgotten. The Praise Meeting on Sunday night, the eleventh at the Auditorium, made a memorable ending to our first Public Devotional Convention at Karuizawa, as large numbers rose to testify that they had honestly surrendered all to God and now claimed "their share," as Mr. Mantle put it, of the fulness of God's Holy Spirit for power in service. May these meetings be a means in God's hands of hastening the outpouring of God's Spirit in revival blessing upon this country, the awakening of our pastors and evangelists, and the building up of the Japanese church.

Further meetings in connection with the Council are those at Gotemba, August 17-22 (of which accounts full of praise and thanksgiving are already to hand); Arima, August 26—September 1; Tokyo (for Japanese), September 14-20; C. M. S. Summer School, September 14-19, and Osaka, September 24-29. Pray for these brethren that Christ may be glorified through them in these meetings, and may bring them back in safety to their work in England. They will go,

when they start, D. V., October 3rd, accompanied by the prayers and good wishes of great numbers of the Lord's people in Japan.

W. R. GRAY,

*President of the Executive of the Japan Council for the Deepening of the Spiritual Life.*

## Report of Committee on Language Study.

(See Editorial Comment.)

### WE RECOMMEND:—

1. That, if possible, a central school for the study of Chinese, open to the missionaries of all societies and others who care to avail themselves of it, be established in Nanking, or some other important center. The school to be in charge of a foreigner thoroughly well up in Chinese.

2. That the new missionary devote the first two years on the field exclusively to the study of the Chinese language and people. He should have no other responsibility.

3. That one qualified teacher be employed, where possible, for two or three students; a senior missionary to supervise and assist.

4. That it be considered the duty of the station, where the new missionary resides, to provide a suitable teacher.

5. That the Literature Committee should ascertain periodically whether or not satisfactory progress is being made in the language by new missionaries.

6. That the Mission supply the student with the necessary books for study and reference.

Committee { Dr. MACKLIN.  
Miss LYON.  
J. JOHNSON.



## Course of Study.

## FIRST YEAR.

1. Easy Conversations. (To be prepared).
2. 士民通用 Sz Ming Tung Yung. Conversations with educated men.
3. 官話指南 Gwan Hwa Dji Nan. Japanese Book of Conversations.
4. 官話常談 Gwan Hwa Chan Tan. Paraphrase of the Gospel of Luke.
5. 聖諭廣訓 Sacred Edict. (Mandarin).

Memorize.—The Lord's Prayer; Chinese Proverbs.

For Reading and Reference.—Gospel of John; San Dz Ging; Baller's Primer; Williams' or Giles' Dictionary.

## SECOND YEAR.

1. 士民通用 Sz Ming Tung Yung. (Continued).
2. 官話常談 Gwan Hwa Chan Tan. (Continued).
3. 說唐. Selections from Romances of the Tang Dynasty.
4. 岳傳. Selections from Romances of General Yo.
5. 西遊記. Journey to India for the Buddhist Books.
6. 四書. Selections from the Classics.

Memorize.—The Beatitudes, Chinese Proverbs, Select Passages from Stories Read.

For Reading and Reference.—The New Testament, Mateer's Lessons, Edkin's Grammar, Soothill's Dictionary.

## THIRD AND FOLLOWING YEARS.

1. 四書. The Classics. (Continued).
2. 飛龍. Romances of the Sung Dynasty.
3. 英烈. Romances of the Ming Dynasty.
4. 封神. Appointment of the Gods.
5. 水滸. Highwayman Romances.
6. 三國. Romances of the Three Kingdoms.
7. 東周. Romances of the Chen Dynasty.
8. 廿四史演義. Popular Chinese History.

Memorize.—Selections from the Classics.

The following works in English should be read:—"Rex Christus," Smith's Works, Martin's Works, Williams' "Middle Kingdom," The Geography of China, MacGowan's

"History of China," Works on Chinese Religions by Sir Monier Williams, Rhys Davids, Beals and Edkins.

## Methods of Language Study Recommended.

1. That half the day be devoted to reading and study, and the other half to intercourse with the people.

2. That the first few months be given almost exclusively to learning idiomatic phrases and sentences used in common conversation, rather than learning single words and not much effort made to acquire characters. Phrases and proverbs should all be memorized in their proper setting, and not isolated.

3. In learning characters, we advise that the beginner do not try to memorize the radicals, but gradually learn them by use in looking up characters in the dictionary. In this way they will soon be acquired without extra burden on the student.

4. All study should be done with the written character before the student. He should also receive regular instruction in writing the character. A good plan is for two or three to practice writing from dictation, each giving the other a sentence to write. It is well in all study of the character to write sentences from the conversations used.

5. The student should look up each unfamiliar character in the dictionary; writing it down, with its meaning and sound (according to the Standard System of Romanization) in a note-book or on cards. In this way the vocabulary of a given lesson is learned. The student is then prepared to read over repeatedly the sentences, with his teacher, familiarizing himself with their sight, sound and meaning.

6. The student should make a point of jotting down in his note-book every new phrase or expression he hears for future study and use.

7. It is not advisable to study any language made by foreigners,—such as the New Testament, tracts, etc. All the language studied should be the pure, native product; then the student will learn to talk as do the Chinese.

8. The new missionaries in any one station should meet regularly in class, at least once a week, for an hour or two of instruction and drill; the class to be conducted by a competent senior missionary.



9. Within a year, if possible, a beginning should be made in simple extemporaneous speaking.

10. In the books recommended for study and reference, it is advised not to study the sentences in them, but to use them as grammars and aids to understand the meaning of words.

11. This plan of study hinges on the conversation, and if the student always studies conversations, and in writing always writes sentences from his conversations, his study and writing will be of the greatest value to him.

### The Student Evangelistic Movement in Japan.

During the Federation Conference evangelistic meetings were held in Tokyo for Chinese, Korean and Japanese students, attended by somewhat over 10,000. Immediately following the Conference fifty delegates started for the four quarters of the Empire to hold missions for students in forty cities. The reports of the Conference in the public press and the attention shown it by influential Japanese opened doors hitherto fast barred. And far greater than the immediate results, perhaps, is the access gained for resident Christian forces to men hitherto steeled against Christianity.

The visible results, so far as reported, are a total attendance of at least 56,000 persons and over 1,700 inquirers and applicants for baptism. One of the fruits is the formation of many new classes of inquirers and converts for the study of the Bible.

The mission among Chinese students was exceptionally well managed and fruitful. All the speakers used were experts in evangelistic work. Out of an attendance of 2,800, nearly 250 from 18 different provinces declared their purpose to become Christians. Already 30 have

been admitted to baptism, after careful examination by a committee of Japanese, Chinese and European pastors.

Two members of the Korean government commission now visiting Japan became inquirers at one of the special meetings for Koreans. Eighty Korean students are meeting every week for worship and Bible study with Secretary Kim. Among them are many applicants for baptism.

There have been a few discouraging reports, but from nine-tenths of the places visited there has come only enthusiastic thanksgiving.

*Hakodate.*—"The meeting was a powerful call for decision. Thirty signed their names. They are being called on by the pastors of the churches of their choice. The meeting, presided over by the mayor, was the first of the kind ever held in a public school here. Presidents of all the schools and prominent citizens attended, 800 in all. It was a great success in presenting Christianity."

*Yamagata.*—"The visit was of great benefit to the cause of Christ, but perhaps more indirectly than directly."

*Nagano.*—"Meetings were held in the Provincial Hall. It was remarkable to see such pointed Christian addresses listened to so attentively by all classes, the majority of them heretofore indifferent or out of sympathy with Christianity. They were impressed with the fact that it is a universal religion adapted to universal needs."

*Akita.*—"The work in Akita has received an impetus beyond words to express. The 21 inquirers were divided by the pastors, but all the pastors are to call on the inquirers. Only two or three will fall away."

*Morioka.*—"Beside the direct results, 28 earnest seekers, the Christians were stirred to greater activity, the three local churches were closely united to save souls, Christianity was brought prominently to a large number who had given it no special attention."

*Kyoto.*—"A large number have already been baptized. In two of the schools Associations have sprung up as a result of the special work."

"The movement taught the timid to attempt and expect definite results. The chief benefit was in securing decisions from wavering men. It was a season for reaping. Many indifferent and a few opposed cases were reached."

*Kagoshima.*—"The speeches were published in the newspapers, an almost unheard of thing. New interest has been aroused in religion. The audiences in our churches are larger than ever before; last Sunday, five weeks after the meeting, almost twice as large as usual. The Commercial School, largely supported by Buddhists, hired a special hall for one meeting, and I consider it most remarkable that the students thronged to hear a Christian address."

The following paragraphs were written by Mr. S. Niwa, recently principal of Doshisha College and now Secretary of the National Union of the Y. M. C. A. No one is better qualified to give an estimate of the extent and the results of the movement:—

"The World's Conference and the Evangelistic Movement have hastened the spiritual awakening of Japan. Their results can hardly be over-estimated. They far exceed the superficial statistical results. It is to me impressively true that the guiding hand of God has been upon the

Japanese people to an exceptional degree, and in the bringing of the Federation Conference here we can see His clear leading.

"We who have taken part in the evangelistic movement have noticed a remarkable change of mind among the people toward Christian truth. They are wide open to the light. The motto of the nation for the past forty years has been to seek knowledge from the West, and it is by living up to that motto that the country has advanced thus far. But 'One thing ye lack.' Yes, Japan needs one more essential, and that is true religion, even Christ. So her motto hereafter should be, 'Seek Christ and His Kingdom.' This will doubtless give her people, one and all, the key to higher development. We are thankful to notice that God has begun to inspire our people to adopt this new motto as the pole star of the future.

"Among the results of the Conference and the evangelistic movement have been: 1. Prejudice overthrown. The people, yes even the leaders, who have had wrong ideas of Christianity, or have been indifferent towards it, are now ready to hear the truth. It is the first time for most of them to get near the Light of the world.

"2. Great openings made everywhere for further preaching. Since the World's Conference strong spiritual speakers are welcomed everywhere, in churches of course, but also in government schools and public halls which have never before been available. For many years past we have rarely needed to rent theatres and public halls for evangelistic meetings, but now no other buildings are large enough. On a recent tour with the Hon. S. Shimada, M.P., the halls were

packed to overflowing in every city and we had to send telegrams ahead to the pastors, telling them to hire the largest public halls.

"3. The stimulus given to student Associations and lay workers. This is more important than for a few Christian leaders to go out holding meetings for non-Christians. Thank God, the Christian students are responding to the appeal to win souls themselves. The meetings of the Associations are everywhere more spiritual. Men are more eager to work, leaving discussion aside."

H. LOOMIS.

### A Native Celebration of Robert Morrison's Coming to China.

Everybody knows by this time that the missionaries of Canton are bent upon erecting in Canton a Memorial Hall to perpetuate the memory of Morrison and his work. This project has been accepted as feasible by those who are working it, and as worthy by all those who have given it any attention both in China and throughout the world. The great undertaking has been well supported both in the Orient and the Occident. The great gatherings, however, which made September 6 such a marked day in Canton are only indirectly connected with this scheme. They were a purely native outburst of enthusiasm, and were intended simply to express appreciation of Morrison's work.

The functions that formed part of the commemoration were arranged by the natives themselves in a very able manner. It was decided, some time since, to hold a series of big meetings on the Centenary Anniversary of Morrison's arrival at Canton in 1807. They were to commence on September 6. As there was no building in Canton large enough to accommodate the crowds that were expected to gather, it was decided to erect an original structure of bamboo, which is known in official documents as "The Bamboo Tabernacle." Everybody knows that the Chinese in the South of China are very clever in erecting such buildings. They are constantly arranging them for travelling actors to play in, as well as for

idol birthdays to accommodate the crowds that come together to worship. Such structures are erected entirely of bamboo poles, and these poles are fastened together with shreds of rattan skin, and then the whole is roofed in with the leaf of palms. The building rises, like the palaces we read of in the "Arabian Nights," almost in a night. At any rate only a day or so is needed to erect the largest structure. The Tabernacle, which was to accommodate the natives and their friends, held 2,800. That is to say, there were seats for that number. In addition to this, there was standing accommodation in the spacious aisles for at least 1,000 more. Long before the hour appointed for the opening ceremony, the place was packed to its utmost capacity, and there were quite as many outside as there were within, and yet there was perfect order, and no hitch marred the proceedings. It was a wonderful sight. Mr Keir Hardie was in Canton on the day this anniversary was held.

Of course there was a section of the tabernacle reserved for invited guests, among whom were the high officials of the province, and also representative foreigners. Indeed, as those upon the platform rose to open the meeting and looked out upon the sea of faces they witnessed a sight which, perhaps, up to the present, has been unique in the history of Christian Missions in China. It should be added, moreover, that of this immense congregation about one-half was women, and such a state of things would have been impossible ten years ago.

The Chairman of the first meeting was Mr. Leo Bergholz, the American Consul-General of Canton. The Vice-Chairman was Professor Chung, of the Christian College, who some little time ago was arrested in Tientsin on suspicion of being too markedly in sympathy with the extreme wing of the Reform Party. These suspicions were, of course, found to be ungrounded, and, therefore, the professor was liberated.

A brief reference to the programme of the first day will give readers a tolerably correct idea of what went on throughout. The speech of the American Consul was translated by Professor Chung. Among other things he said, speaking of Morrison, "Today the country that sent him, and the one that brought and the one that received him unite to do him honour. He was the first Protestant missionary to enter the gates of China, which she, in her isolated grandeur, power-



ful in her flourishing commerce and proud of her high civilization, had closed against all Western peoples, but which to-day she swings open in welcome." The speech was brief, but exactly to the point. The programme was very varied. There was music, singing, recitation and speaking. One item was a patriotic hymn sung by two young girls. We can hardly believe our ears as we listen to such things. Yet so it is, and these innovations are not confined to native Christians. One is reading frequently of such developments in functions that have been arranged by non-Christian natives. One of the most remarkable and perhaps captivating items of the programme was a recitation by two lads of nine years, of a dialogue specially prepared for the occasion, dealing with the life and work of Morrison. At the close of the first day it was felt that nothing of the kind had been seen before in South China.—*N.-C. Daily News.*

### A. B. M. U. Hospital, Hanyang.

Facing page 555 will be found a picture of the fine new hospital erected by the American Baptist

Missionary Union in Hanyang. Dr. Huntley sends us the following hymn, which was sung at the opening of the hospital:—

Accept this building, gracious Lord,  
No temple though it be;  
We raised it for our suffering kin,  
And so, Good Lord, for Thee.

Accept our little gift, and give  
To all who here may dwell,  
The will and power to do their work,  
Or bear their sorrows well.

From Thee all skill and science flow;  
All pity, care and love,  
All calm and courage, faith and hope,  
Oh! pour them from above.

And part them, Lord, to each and all,  
As each and all shall need,  
To rise like incense, each to Thee,  
In noble thought and deed.

And hasten, Lord, that perfect day,  
When pain and death shall cease;  
And Thy just rule shall fill the earth  
With health, and light, and peace,

When ever blue the sky shall gleam,  
And ever green the sod;  
And man's rude work deface no more  
The Paradise of God.

CHARLES KINGSLEY.

## Missionary Journal.

### MARRIAGE.

AT Canton, July 25th, by Rev. R. H. Graves, D.D., Rev. JOHN TATE to Mrs. PEARL HALL WILLIAMS, all of S. B. Mission.

### BIRTHS.

AT Pei-tai-ho, September 12th, to Rev. and Mrs. J. A. SLIMMON, C. P. M., a daughter.

AT Ashiho, Manchuria, September 15th, to Dr. and Mrs. E. M. YOUNG, U. F. M., a daughter.

AT Soochow, September 21st, to Dr. and Mrs. A. G. HEARN, M. E. C. S., a son.

### DEATHS.

AT Chefoo, September 8th, Miss ALICE WHITOME, C. I. M., from cholera.

AT Lan-chi, Chehkiang, September 17th, Mrs. F. DICKIE, C. I. M.

### ARRIVALS.

September 3rd, Dr. I. M. HOTVEDT (ret.), Prof. C. STOKSTAD, Hauge's Synod Mission, from U. S. A.

September 13th, Rev. W. W. JOHNSTON and Rev. C. M. EAMES, A. P. M., for Shantung.

September 25th, E. and Mrs. HUNT, W. and Mrs. RICHARDSON, Miss E. CHURCHER, Miss G. REES, all returned from England; Miss A. E. EHRS-TROM, returned from Finland, all C. I. M.

September 27th, R. GILLIES, C. I. M., returned from England.

September 28th, Rev. H. F. ROWE and family, M. E. M., returning, Nanking.

### DEPARTURES.

September 13th, Miss SNODGRASS, A. P. M., for U. S. A.; Rev. F. W. BIBLE and family, A. P. M., for U. S. A.

September 21st, Dr. P. WAKEFIELD and family for U. S. A.













